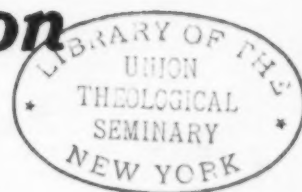


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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Dr. Fosdick Accepts the Challenge

An Editorial

GLORIFYING HEARST

*An Editorial*

Russia: The Land of Extremes

By Reinhold Niebuhr

The Self-Questioning of a  
Missionary

By One

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Fifteen Cents a Copy—Oct. 15, 1930—Four Dollars a Year

# The CHRISTIAN CENTURY

October 15, 1930

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## The Office Notebook

"Despite the misrepresentations of demagoguery, there are today more chances for young men to rise, and for wrong women, too, than there were thirty years ago." (*President Hoover's Kings Mountain speech, as reported in the Chicago Daily News.*)

Is this the presidential method of endorsing the republican machine ticket in Illinois?

Well, boys will be boys. Calvin Coolidge assured his readers, on the day the American legion convention opened in Boston, that "as the veterans grow older their meetings have less of the aspect of a frolic of exuberant youth and become more the serious affair of mature and thoughtful men." And Mr. Hoover attended the convention in order to talk on the importance of law observance. The Chicago Tribune thus reports: "Never in Boston's 300 years of often lampooned primness has the city seen a carnival of hilarity to equal the show put on by legionnaires and their friends—and others—who took advantage of the free rein allowed by the police." Specifications follow:

"Automobiles were tipped over and jounced until their springs broke. Never have the local hospitals and the numerous emergency first-aid stations been faced with so many types of accidents. Patients were treated for the following: Mental excitement, hit by flask, tripped on flask, sat on flask and fell on flask; hit by electric light bulb, fell off soap box, fell down stairs, kicked in back, collapse from hunger, stomach ache after eating, blistered feet, twisted ankles, alleged assault, and cinder in eye."

"Celebrators who were able to get their hats on only with the aid of a shoe horn this morning were well cared for by drug stores, hospitals, and emergency stations up to 2 a. m. At that time the Massachusetts general hospital, which had been supplying first aid stations, ran out of its supply of individual doses of bromides, so big heads got bigger."

"Volstead seemed to be entirely forgotten. Crap games on Boston common and in the brightly lighted lobbies of hotels, bottles sold, opened, and their contents drunk openly on the sidewalk, and various examples of petty vandalism followed the carnival. . . . Speakeasy doors were flung open wide to resemble old time saloons. . . . It was a night 'on leave' for the boys who once occupied the front line trenches in a ghastly, dirty business called war."

On leave from what?

## Contributors to This Issue

THE AUTHOR of the article on "The Self-Questioning of a Missionary" is a missionary working under one of the important church boards.

HENRY NELSON WIEMAN, professor in the divinity school, University of Chicago.

MABEL A. BROWN, Remsen, N. Y.; formerly resident in Dante house, Utica, N. Y.

LUCIA AMES MEAD, widely known worker for international peace and in behalf of all good causes.

# The CHRISTIAN CENTURY

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## EDITORIAL

**A**FTER being held in captivity for three months, Miss Eleanor Harrison and Miss Edith Nettleton, missionaries of the (Anglican) Church missionary society at work in south China have been put to death by their bandit captors. Miss Harrison

### Missionary Martyrs In China

and Miss Nettleton were taken from a river steamer on which they were proceeding by British consular orders from their interior mission station in the province of Fukien to the expected safety of Foochow. A tremendous ransom was demanded; \$100,000 in the first instance, and later \$50,000. The Church missionary society authorized the payment of the money if the consular authorities approved. But the affair has ended in tragedy; the most conspicuous but not the only tragedy that has marked the recent history of missions in China. It seems clear that no political significance attaches to this murder. It has been simply a bandit outrage in a notoriously bandit-ridden section of China. The result, however, is none the less distressing, and will bring a new realization of the danger which today attends missionary work in that country.

### Should Missionaries Be Ransomed?

**I**T IS probable that there will be many to censure the British consular officials for their failure to pay the ransom that might have saved the lives of these two women. But the problem presented to the mission and political authorities, both Chinese and British, was a terribly difficult one. The C. M. S., although as hard pressed for funds as any mission agency, was in favor of paying what the bandits demanded. Its first concern was for the safety of its workers, and its readiness to go to any length to secure their freedom will be honored in all quarters. But the political authorities, although as much concerned for the safety of those involved as government agents are, decided against the payment. To ransom these women, it was believed, would be to expose all other foreigners in the Chinese interior to in-

creased danger of abduction by bandits. The tragedy which resulted is too complete to encourage easy comment. Yet the whole experience clearly shows the pointlessness of talking about gunboat protection for missionaries. These women were so situated that no military force, either British or Chinese, could penetrate anywhere near them. It is safe to say that the Chinese will do all in their power to catch and punish the bandits involved. Perhaps the fact that these bandits gained nothing may deter others from attempting similar abductions. Yet the churches must not be allowed to forget the great personal risks which their missionaries are running. Those who work in the interior of China today are all gold star missionaries.

### Restoring the Authority Of Nanking

**W**HILE this tragedy was culminating in out-of-the-way Fukien, the situation in China as a whole was indisputably improving. Without attempting to relate in detail the developments of the past few weeks—and indeed those details are not yet certainly known on this side of the Pacific—it looks as though, after months of vacillation, the power of the military governor of Manchuria had finally been thrown against the allied marshals of north China, Generals Feng and Yen, with sufficient vigor to bring about their retreat. The Nanking government, thus rid of the most active opposition to its authority, can therefore claim a victory of considerable importance. It is not a decisive victory. It leaves an anomalous condition in north China, where Nanking's power will be small. But the group in control of the Nanking administration is given a new lease on life, and will hold genuine authority over central and much of south China—a territory quite large enough to provide a final test of its ability. The next few months will tell the story for these men, many of them graduates of American colleges and friends of hundreds of Americans. If their Nanking government, given this breathing space, shows any considerable measure of constructive ability it will merit international sup-



port. But if it does not, if it wastes such resources of time and revenue as it now has in aimless military adventures, it is likely to lose all popular support within China itself, and to fall to pieces quickly. The end of the fighting in north China, fortunate as the outcome has proved for Nanking, is really the beginning of Nanking's great test.

### The Chicago Tribune As Dry Leader!

**M**OST amusing is the situation in Illinois with respect to participation in the legalized straw vote on the repeal of the 18th amendment and the Volstead act. The W. C. T. U. and several Methodist conferences are actually following the leadership of the Chicago Tribune! The Tribune is drumming up dry votes for the referendum! It wants as large a dry vote as possible. One would think it was the "world's greatest" dry newspaper. It exhorts the drys not to follow the Anti-saloon league's advice to ignore the straw vote, but to poll their full strength in it. The ladies of the W. C. T. U. cannot resist this appeal. The fact that it comes from the Tribune seems to suggest nothing to them. Here is a chance to vote against repeal and they just cannot restrain themselves! The Rock River Methodist conference also swung into line behind the Tribune, the Hearst papers and the Chicago city hall wet republican organization last week. And for the quaintest reason. They admitted that the referendum was just a straw vote, that it was futile, and that it was a wet trick, but they feared that if the dry voters ignored these straw votes they would form such a habit of inertia that when a real referendum came along, they could not be aroused! They actually did. And they said it in the form of a solemn resolution. Did anyone rise to suggest that if the drys keep on voting in spurious referenda and nothing happens, they will grow weary and disillusioned, so that when a genuine referendum appears they cannot be aroused? To cry, Wolf, wolf, when there is no wolf, is a dangerous way to treat the electorate. If there are drys who so lack political sagacity that they cannot see through the wet strategy they ought to be able to get their cue from the coaxing of the wet press. It is a pretty safe rule for a dry voter first to find out what the Chicago Tribune wants him to do and then go blindly and do the exact opposite.

### How Many Straw Votes Are Required?

**H**OW many referenda are required to demonstrate that Illinois is "wet"? It went wet in 1922 and again in 1926. If straw votes can demonstrate that a state is wet, Illinois has demonstrated it twice. How much more of a "mandate" will Mrs. McCormick have from a third referendum than from the other two? If she believes in majority rule, as she claims, why did she not accept the 1926 referendum

as a mandate? It had all the authority and reality that will attach to the 1930 referendum. Yet Mrs. McCormick was elected to congress in 1928 as a dry. She defied the majority then. What has happened that she must obey it now? Why is there something more mandatory about a wet majority in a referendum held in 1930 than about a wet majority in a referendum held in 1926? Of course the wets want the drys to vote in the referendum. Their strategy is to give the straw vote the appearance of a genuine referendum. They can do it only by getting a substantial dry vote in it. They know it will go wet—it cannot go otherwise—it is "loaded" so that it cannot go otherwise—the wets themselves "loaded" it—that is why they launched it. To say this is no reflection upon Illinois. We believe the state is dry—perhaps 60 per cent dry. But the Illinois referendum would come near going wet in Kansas! Plainly, what the drys should do is to make it a "flop" just as they did in 1922 and again in 1926. And they can do this by not voting in it.

### Advertising More Unethical Than Over-Charging

**T**HE committee of the American Medical association to which was referred the appeal of Dr. Louis E. Schmidt, who was expelled from the Chicago Medical society a year ago for connection with an "unethical" organization, has rendered a decision adverse to the appellant. The vote of the committee was three to two. The majority report states that the committee did not review the merits of the case, but only the technicalities of the procedure of the Chicago society's action, which was found to involve no error warranting reversal. If that is all that the committee was empowered to do, there is no evident ground for criticizing its action, but the net result is nevertheless unfortunate. That a physician of unimpeachable character and admittedly high professional skill should be cast out of the medical society of his city, is an occurrence which will make every quack in the country grin with wicked joy. To be on the outside is now no particular disgrace. To be sure, there are a lot of malpractitioners and fly-by-night "doctors" on the outside, but then Dr. Schmidt is there too and that fact will furnish a sort of excuse for all of them. His offense, it will be remembered, was that, being interested in the reduction of medical costs and in the control of social diseases, he had a connection with an organization which subsidized a public health institute which, in turn, furnished low-cost treatment for these diseases and advertised that it did so. Advertising is "unethical"—far more unethical, it seems, than charging prices which suffering humanity cannot afford to pay. The incident can be, and probably will be, used to bring upon the doctors a discredit that most of them do not deserve. They are not heartless extortioners, and their stand against advertising is doubtless, in general, a very good thing. But things need to be kept in their places of relative



importance, and this the Chicago Medical society has not sufficiently realized. It takes the matter of advertising very seriously, but it has not yet begun to take the question of medical costs nearly as seriously as the public takes it.

## Keeping Up the American Standard of Living

WHEN Mr. Hoover, speaking to the bankers meeting at Cleveland, but to the whole country by a radio hook-up, replied to a previous speaker, who had hinted that perhaps the American standard of living was too high to be permanently maintained, by asserting that it could and must be maintained, he struck a responsive chord in the hearts of his widespread audience. That American working men and business men should have the world's best radios and the most of them, should be fed and dressed and housed at least as well as they are now, and should enjoy an ample supply of the material conveniences and a reasonable abundance of the luxuries of life, is a wholesome doctrine and very full of comfort—to America, at least. And sound too, of course. When a banker rises to inform a few million clerks and laborers—we assume that not many of our millions of unemployed had radios available which would bring his speech to their ears—that their standard of living is probably too high, one wonders whether he expects to participate personally in the more meager life which he recommends, and it is well to have someone with the prestige of high station to say that the laborer is worthy not only of his Ford but of his Buick, if he can get it, and of a T-bone steak for today and a savings account for tomorrow. And yet this matter of a standard of living can never be considered wholly upon a national basis or as a problem limited by our own national boundaries. If it is reasonable to expect a Minneapolis banker to be interested in the standard of living of plumbers and bricklayers in Cleveland, it is reasonable to expect American workers to be interested in the standard of living among their fellows in England and Germany and India. The American standard of living ought not to go down. But can it, in a Christian world, be kept up by methods which force down the standards of living in other countries?

## Is It Possible to Dominate Without Exploiting?

AS THOUGH replying in advance to some such query as this, the President, with the convention of the American Legion in Boston as his immediate audience, said: "Our national income has expanded to embrace more than one-third of the whole commercial world. As a result, we have become a dominant economic power. From these tremendous happenings in our country, some leaders in other countries came to believe that they were in the presence of the birth of a new imperial power intent upon

dominating the destinies and the freedom of other peoples. . . . We know that there is no financial, traditional or military imperialism in the American heart. We know, in fact, that we have opened the door of a new social and economic system by which within our own borders we shall create the conquest of poverty without exploiting other nations." A noble aim. Of course that is what we want to do. We do want to achieve the conquest of poverty at home, and we don't particularly want to dominate the lives or diminish the liberties of others or to thrust poverty upon them. But we *do* want to be rich. Just how we can gain all of our own economic objectives without "exploiting other nations" is not yet entirely clear. If we have opened the door of a new system which will make it possible, certainly we have not explored the region that lies beyond that door. It is true that there is no imperialism in the American heart. But we do want to be rich. The most patriotic student of American economic policy would be put to it to lay his finger on any single item in that policy, or on any single schedule in any tariff bill, for example, which is what it is primarily because of a desire for the welfare and prosperity of other nations. Others have reaped incidental benefits and suffered incidental losses in the course of our economic and commercial development. But even the assurance that we do not maliciously desire to injure them but merely step on them casually because they happen to be in the way, will not remove all fear from the hearts of those who are likely to be stepped on. In the modern world it cannot be lightly assumed that whatever policy is good for us must indirectly be good for everybody else. If we are to be "a dominant economic power" and still friends with the rest of the world, we must learn, better than we know now, how to conquer poverty at home without exploiting other nations.

## Experienced Diplomat Will Be Ambassador to Mexico

OUR newly appointed ambassador to Mexico, Mr. J. R. Clark, jr., has a long list of eminent qualifications for his difficult and important post, and not the least of them is the possession of that type of intelligence and that spirit which made him one of the earliest advocates of the outlawry of war. When that idea was still lodged chiefly in one man's brain, when it had no prestige and the backing of no great names, Mr. Clark, then under secretary of state, became a convinced convert to it. How great a part he had in bringing about the conversion of others still more highly placed and thus making possible the transformation of a mere suggestion into the dominant fact in international law, history does not record. The main point is that he is that kind of man. Add to that the fact that he has had an experience of almost 25 years in various capacities in connection with the state department and that he spent most of the past year in Mexico as legal adviser to Mr. Mor-

row, whom he now succeeds, and you have the outline of a career that leaves little to be desired as a preparation to be our representative in Mexico. Such appointments go far toward removing the ancient reproach that our diplomatic service was a means of paying political debts rather than a field for expert service.

## Glorifying Hearst

THE incredible stupidity of some French official has led to as humiliating and mischievous an episode as American life has recently experienced. William Randolph Hearst, who had almost disappeared from our political landscape as a figure of any personal importance, suddenly emerges as a popular hero. As he returns to New York, official reception committees steam down the bay to meet him. Bands blare. Flags wave. Movie cameras grind. Radio microphones send his words, and the words of welcoming politicians, broadcast. Boston makes him a principal figure in its tercentenary celebration. And the city council of Chicago makes him the guest of honor on Chicago Day, October 9, the annual date for commemorating the great fire of 1871. No hero since Lindbergh has returned to a more ecstatic triumph.

Obviously, most of this hullabaloo is artificial. It is being engineered by the publicity department of a newspaper syndicate that seldom overlooks a chance to build up a public sense of its importance, and it is being acquiesced in by a flock of local politicians who understand to the full the benefits to be derived for their own fortunes. The politicians are glad to put newspapers of large circulation under obligation to them. Every local Hearst executive is keenly aware of the ruthlessness with which his efforts to secure kudos and advertising for the owner-publisher will be scrutinized. With the interests of the politicians and the members of the Hearst organization thus coinciding, it is no wonder that public excitement has been generated.

Intelligent Americans will be tempted to dismiss this whole affair as an artificially contrived publicity stunt, and let it go at that. But it is more; much more. It is a serious and evilly inspired attempt to induce the masses in our cities still further to oppose any American policy looking toward the establishment of international cooperation and peace. Mr. Hearst is being paraded as a superpatriot. Extravagant tributes to his supposed valor when confronted by foreign chicanery are scattered everywhere. The whole business is being pointed especially at the foreign-born or those of recent foreign extraction. To these, whose ideas of the purpose and outlook of American citizenship are still in the making, this glorification of Hearst is meant to say: "Here is the man whom his country delights to honor! Here is the man who represents the noblest traditions of Americanism!"

Yet the informed citizen knows that a more complete perversion of the truth could not be manufactured. Mr. Hearst is a man who sought public honor with relentless avidity for many years, but to whom it was persistently denied. He is a man whose occasional public services have quite lost their importance because of his continual disservices, both to public clear thinking and to sound action. A more irresponsible, jingoistic, trouble-fomenting figure has never appeared in American journalism. To hold him up as a pattern for patriots is to give patriotism a meaning which every decent man must abhor.

The foundation of the Hearst journalistic empire was the Spanish-American war. Historians today agree that a more unnecessary war was never fought. President McKinley, supported by distinguished members of the senate, struggled to the last to avert hostilities, knowing that Spain would eventually concede by negotiation the ends which were finally gained by bloodshed. Indeed, it is now known that most of those ends had actually been conceded before hostilities opened. But Mr. Hearst, newly embarked as a newspaper publisher in New York, was determined to have a war. To one of his correspondents who reported from Cuba his inability to discover any likelihood of impending hostilities, Mr. Hearst is reported by his biographer to have wired: "You furnish the pictures (atrocities pictures, he meant), and I will furnish the war." He did. From the first, it was almost Mr. Hearst's private war. With it he pushed the circulation of his New York paper to unprecedented heights. From that start he has gone on to the accumulation of his present properties.

No journalist in America has as much as Mr. Hearst to answer for in regard to the unfortunate tension which has marked the relations between this country and Japan. For years his papers threw their whole energy into persuading the American public that a Japanese attack on American possessions in the Pacific, or even on the Pacific coast itself, was impending. The whole sorry train of incidents which culminated in the exclusion laws—against which every President and secretary of state from the time of Wilson to the present has protested—grew to a large degree out of the fear and hatred of Japan engendered by the Hearst press.

Those who remember how narrow was the margin by which this country escaped another war with Mexico will also remember the forged documents by which agents of Mr. Hearst, using the Hearst press, sought to make that war inevitable. In that outrageous attempt to mislead the American public there was no hesitation to impute the vilest sort of corruption and virtual treason to men like Senator Borah and other public servants of that type.

Today Mr. Hearst parades as the champion of isolationism. It is an armed isolationism that he desires; President Hoover and his administration have been vitriolically attacked for having, by negotiation of the London naval treaty, "betrayed the principles of George Washington." Yet at the same time the

Hearst press proclaims, as the first plank in its platform for American foreign policy, some species of understanding with Great Britain by which the two countries shall unite to maintain world order! Could any more direct road to complete and continual entanglement in the affairs of the empires of the old world be devised?

Despite all this, and much more in Mr. Hearst's career that deprives him of the slightest claim to consideration as a responsible journalist, the country is today confronted with this spectacle of his triumphal progress. Call it a circus parade if you will. Shrug your shoulders at the palpable buncombe which surrounds it. Dismiss it as merely another advertising stunt. Laugh at the gullibility of the people who take it seriously. Yet the fact remains that already three of our most important cities have put the seal of their approval on this man, and hold him up as the model journalist-patriot for their citizens to heed and emulate. And unless the responsible citizens of other cities take steps to preserve the municipal self-respect it is altogether likely that the Hearst organization will succeed in staging this humiliating spectacle in other places.

## Dr. Fosdick Accepts the Challenge

THE OPENING of the new Riverside church in New York city, on Sunday, October 5, is an event of arresting importance in American church life. Since Dr. Harry Emerson Fosdick resigned from the untenable position of a Baptist preacher in the pulpit of New York's First Presbyterian church, at the height of the late fundamentalist controversy, the public interest in his career has reached a point equalled in American pulpit history only by the public interest in Henry Ward Beecher after the civil war, and, close after him, by that in Phillips Brooks. Without doubt, Dr. Fosdick is writing a memorable chapter in the story of preaching in this country. It is well for his contemporaries to be aware of the significance of the adventure upon which he has embarked.

The new church building is the symbol of this adventure, but it is more than symbolic. It is an essential part of it. The structure has no match in American Protestantism, except the Cathedral of St. John the Divine, which is but a few blocks distant. It dominates the scene in which it stands. Situated at the top of a long rise, with the open vista of the Hudson river protecting it from being hedged about on one side, with the long ramp of New York's famous Riverside drive affording it a position at the apex of a scene upon which tens of thousands will look daily, and with a gothic tower climbing to unprecedented heights, the conception of the builders has been plainly to express in stone the grandeur and paramountcy of

the religious ideal in the midst of the modern community.

What the total cost of the building has been is not known. If the wishes of the givers are observed, it is unlikely that it will ever be known, but obviously many millions have been expended upon the fabrication of this house of worship. In spite of its superb location, the result, still speaking from the architectural standpoint, is hardly as impressive as the designers must have desired. Perhaps the effect upon the beholder may be more moving when the church is seen from within than from without. At any rate, the view from without is disappointing when one considers the unlimited resources at command. For one thing, it is surprising that more ample ground was not purchased. On one side, the church is almost walled in by apartments. On the open side, toward the Hudson, it abuts too close upon the street. It seems strange that its builders would invest so huge a sum in so glorious an architectural project and then fail to give the building ample breathing space. Other points are remarked by one observer who senses a too evident bondage to convention as contrasted, say, with the freedom which characterizes the new cathedral at Liverpool; or by another who misses the open-eyed directness which focusses clear light on the chancel in the new chapel of the University of Chicago; or by yet another who has seen the nearly complete First Unitarian church of Chicago, and is going up and down the land in skeptical search of equal beauty in any other structure. The Riverside church seems to strike no new note. Everything that it seems to say has been said before, and in many respects better. One turns away remembering only that the building is vast, as are the riches which commanded its erection.

Disappointment with the architectural achievement, however, must not qualify one's appraisal of the spiritual project of which the new house is an inadequate symbol. This project is one of the most fateful, as it is one of the most daring, ever undertaken by a Protestant congregation. It is an attempt to bring the gospel in impressive and convincing way to those who have dismissed it as of no importance. That multiplied thousands of city dwellers have so dismissed it is depressingly clear. The major tragedy that has befallen the church in our day is not that there have arisen here and there bitter souls to oppose the church. The major tragedy is that multitudes have come to the conclusion that the church, and its message, are extraneous to the affairs of modern life, and have quietly withdrawn from all fellowship with it. Particularly in our cities has this process of seepage gained distressing proportions. Even of those who are still to be found in city congregations great numbers are there on account of the operation of conservative survival values rather than because of vital conviction. And all about them are more thousands who, had they lived a generation ago, would have been well inside the Christian community, but who are now so indifferent to that com-



munity that they regard with astonishment the assertion of its right to a measure of consideration from those who seek the public good.

But within the great city is another city, the city of the mind. It is within this city that the church and its gospel has for a generation been losing caste. And Dr. Fosdick has definitely invaded this inner city with his new church, which rises alongside the buildings of Columbia university. Here, as in the environment of most higher institutions of learning, religion has come to be treated with disregard, if not with contempt. Certain individuals here and there on all college faculties, and certain schools here and there, are making a valiant effort to maintain the glow of religious insight and commitment against a personality-background of modern education. But the mass effect of contemporary teaching in the colleges and universities tends powerfully toward skepticism. The popular impression of the net result of laboratory research and scientific method is that the scientist, if he does not become an avowed atheist or agnostic, concludes that religion and science exist in separate and mutually exclusive compartments, and he is content to let religion go its way while he goes his.

But if the modern educational institution is, to a larger degree than it may realize, the source of this spreading indifference to religion, the educational institution on Morningside Heights is a fountain-head of the movement within education itself. Thus, in erecting the Riverside church precisely where it has been erected, Dr. Fosdick and his congregation have shown courage enough to go to the most difficult spot in the most difficult city in the world and there raise their standard. Paul faced no more skeptical, no more aloof audience on Mars hill than Dr. Fosdick faces on the heights of the American metropolis.

The genius of this preacher lies in his almost uncanny feeling for the things we are all thinking about, especially the things youth is thinking about, and his ability to make living contact between the mood of this generation and the Christian gospel. The Riverside church thus represents the attempt to establish a battlefield in fighting contact with the forces of doubt and spiritual disillusionment on one of the most strategic sectors imaginable. Other sectors there are where brave and competent men are holding the line. But the fact is that in Dr. Fosdick modern Christianity has an interpreter whose unique abilities, whose circumstances, whose affluent supporters, and whose critics have made him a pre-eminent popular spokesman to the contemporary mind. The entire church of America has a stake in the outcome of his ministry, not only in its popular and personal success, but in the particular quality or character of the work accomplished.

That the Riverside church will succeed in drawing great congregations is not in doubt. The church will be filled every time Dr. Fosdick preaches. The test will not come in the size of the congregations but in what Dr. Fosdick is able to do with them.

Can he build them into a living organism such as a true church must be? Can the Christian gospel be so interpreted to that questioning, individualistic, indifferent and religiously irresponsible population concentrated around Columbia university in such a way as to draw them together in an organic fellowship? A congregation of transients, of curiosity-seekers, or even of those who keep up their church-going habits without seriously questioning their worth, may be gratifying to the deacons of Riverside, but it will mean very little to the cause of religion in America.

The tremendous thing that Dr. Fosdick and this new church must do if its establishment is to be truly significant is to reach out into the indifference of New York and pull out of its laboratories and its classrooms, out of its pulsing business offices and its sophisticated households the men and women, and especially the young men and women, who are typical of the contemporary drift, and compel them to come to terms with the Christian gospel.

Can it be done? Is there a gospel which measures up to this requirement? We believe that there is such a gospel—if we did not this paper would go out of existence tomorrow—and that the task of winning for it the attention of a disillusioned and now diverted world is not impossible. Moreover, we believe that Dr. Fosdick, if his life is spared, will in this new venture go further toward answering these questions affirmatively than any amount of theoretical arguing of the case could possibly go. The Riverside church, whether it wills it or not, is to be a great testing ground for modern evangelical Christianity.

The total problem which Dr. Fosdick confronts is not measured alone by the environment in which the new church stands, or by the ability of the church and preacher to meet it with an effective gospel. There is yet another element. It is that of the great wealth which has built the church and which supports the pulpit. The pastor of such a church stands in moral jeopardy of trimming his gospel, or suppressing an inconvenient segment of it. It must be said to Dr. Fosdick's credit that not since he became Mr. Rockefeller's pastor has he shown any sign of weakness in proclaiming the social aspect of the gospel as well as the personal aspect, and in fairness to Mr. Rockefeller it deserves to be said that there is probably no rich man in America who would be so slow to impede the liberty of a preacher. But the industrial and economic field is destined to be the testing ground of Christianity. There the ultimate issue is to be decided, and the question whether a Christian preacher can preach a full gospel—we repeat that: a full gospel—in an institution whose pillars are also the pillars of the capitalistic system may some day present to Dr. Fosdick his most intimate and searching test.

Two additional things we should like to say. One is directed to Dr. Fosdick himself. In so far as we can speak for the enlightened Christian mind of this country, *The Christian Century* is constrained to

tell Dr. Fosdick that among the eminent preachers of the land none is regarded personally with greater confidence than is he. For twenty years he has been in the spotlight of public scrutiny. His character, his intellectual sincerity, and especially his spirit have commended him to his brethren of the ministry and to the whole Christian church. The captious and catty remarks which even good men are all too willing to make about public men of eminence are singularly few in respect to him. Those little shafts of envy and jealousy which even ministers sometimes fling carelessly at conspicuously successful targets are scarcely ever thrown at Fosdick. He has the respect of his brother ministers. They find little in him to apologize for. His great success and popularity have not spoiled him. He puts on no airs. He is the same humble, simple Christian that he was when he wrote "The Meaning of Prayer." He can, therefore, enter upon this final phase of a great preaching career with a peculiar assurance that he is reinforced by a great host, that he is more than an individual, more than just himself—he is all of us!

And the other thing we would say is directed to—all of us. But particularly is it directed to the theological critics of Dr. Fosdick, the conservatives, the fundamentalists, who while they recognize this preacher's special gifts and testify to their respect for his intellectual and personal integrity, find it difficult to identify his cause with their own. There are differences, deep and important differences, between his preaching and theirs. But in spite of all that, his cause is their cause. He is making a stand at the hot fighting front for the eternal values which, if they cannot be sustained, spell doom for religion itself—conservative as well as liberal. We hope, therefore, that Dr. Fosdick may be given assurances by his erstwhile critics that his ministry has now passed beyond the stage of theological querulousness and bickering, and that he can count upon the prayerful backing of those who, differing with him over theological points, are yet one with him in his brave purpose to win for the Christian gospel a hearing and an acceptance among those who have lost their faith but whose hunger for God is, unconscious to themselves, the deepest need of their lives.

## The Land of Extremes

*Leningrad, August 24.*

THE CHURCH of St. Basil stands near the wall of the Kremlin in Moscow and before it, as eager communist guides point out, is the historic red square of the revolution. The usual onion-like domes of Russian churches take on the most bizarre effects here. There must be at least a dozen of these onions on the church, all of different sizes, colors and with different ornamental schemes. It is the kind of a building which could never be imagined if it were not seen and which seems to belong to the pictures

which the fevered imagination sometimes summons in nightmare experiences. Tradition has it that Ivan the Terrible was so proud of the church that he put out the eyes of the architect who built it, lest he be tempted to duplicate his masterpiece.

The church of St. Basil is, in a sense, Russia itself, the land of extremes. Russia may have inherited Greek catholicism but it knows nothing of Aristotle and his law of the golden mean. Russia seems to do nothing by halves. This church which Ivan the Terrible built warns the western visitor that Russia does not belong to the western world and that one of its distinguishing marks is an imagination which stops at nothing. Its mysticism is more otherworldly and its irreligion more consistent, in former days its contrast between poverty and wealth was more vivid and its present insistence that the contrast be eliminated is more undeviating, its resistance to industrialism was more stubborn in the last century and its acceptance of it in this century is more unqualified than anything known in the western world.

To reach the tsar's former palace, about fifteen miles from Leningrad, one traverses a cobbled road which is lined with miserable peasant huts, squalid, weatherbeaten and unkempt. There isn't a single house in the whole fifteen miles which might soften the contrast between imperial splendor and miserable poverty. That was the Russia of old. The old palace into which Catherine the Great carried art treasures from all over Europe and which she decorated in the most gaudy baroque style, reveals the Russia of the tsars and their nobility, with all their unimaginative and uncreative love of display and with their ignorant arrogance toward the peasant, whose ignorance and superstition were upon their sodden conscience. The old Russia was a nation with no appreciable middle class. Where possible, the successful merchants aped the manners and the mores of the aristocracy. One must understand these old contrasts if one would appreciate the hatred with which the revolutionists pursue the merchants, the old nobility and the priests who were allied with them. It is a hatred conceived in Marxian dogma, but what gives it a vitality which class hatred has achieved nowhere else is the bitterness which the centuries of oppression distilled in the hearts of the peasants and workers.

The tremendous energy which the new Russia is unfolding is, in one of its aspects at least, not the product of communism at all, but simply the vigor of an emancipated people who are standing upright for the first time in the dignity of a new freedom. It is the same kind of vigor which American freemen unfolded on our shores after they had escaped the various tyrannies of Europe. The French revolution had the same vigor and the same bitterness, but the years dissipated it before it could make the logic which sprang from it effective. French revolutionaries gave themselves to the fatuous hope that democracy would be automatically established once all the tyrants were dead. The Russian revolutionaries have no such illusions. They are busy molding history according to



their dogma, and their dogma, which knows little of the democracy of liberty, is the more fanatical in its insistence on the democracy of equality.

The result is already apparent in Russia. One does not meet a dozen people in Moscow in a day who seem to belong to any other than the proletarian class. The aspects of universal poverty are due at present to the fact that a whole nation is sacrificing itself or is being sacrificed for the future. But if prosperity should be established tomorrow, the communist power will continue to pursue its policy of leveling up and leveling down until all such contrasts as are known in the western world will be completely eliminated. Since the inequalities which industrialism is creating in the western world grow daily more vivid and outrageous, only a callous conscience can view this Russian experiment without sympathy. Nothing is more basic to an ethical society than equality of opportunity, and Russia bids fair to establish it more completely than any western nation.

One wonders, however, whether the force and the tyranny which is necessary to establish and to maintain it may not ultimately create a reaction as violent as the one which gave birth to the present movement. The communist theory is that, when complete sovereignty of the proletarian class is established, the necessity for the use of force will disappear. But that theory seems to rest upon an oversimplification. Any proletarian class is completely unified only as long as it is in conflict with a foe. When the conflict is over, new divisions must appear based upon necessary divisions of function in a complex society. A society which knows no other technique but that of force and intimidation to deal with the endless conflicts of interest which must continue until the end of time in even the most equalized society is hardly prepared to deal with all the eventualities of history. Nothing good can be said for the hypocrisy of our world which uses force covertly for the maintenance of social inequality and then professes itself horror stricken by the overt use of force for the maintenance of social equality. An ethical choice between these two theories and practices would be more favorable to the Russian scheme than our self-deceived western world can realize.

But that does not change the fact that the Russian passion for equality is too undeviating to allow for the richest kind of social life. It works in Russia partly because it could start with a society in which, once a small class of idlers and usurers were eliminated, there were practically no distinctions of interest. Whether it will work as well in a complex society in which life expresses itself in all its richness and variety, is another question. One can have no quarrel with complete economic equality as a social goal, but already there are evidences in Russia that the political pressure which is used to attain it will also reduce the cultural life to a deadening uniformity of expression. A placard in the "park of culture and rest" in Moscow boldly announces, "In a day in which the class conflict is still raging, even the fine arts must

not be unpolitical." That is a dangerous doctrine, particularly when it is remembered that a good communist does not expect cessation of the class conflict for some centuries.

The complete contrast between Russia's old mysticism and its present irreligion is another example of its extremism. The ritual of the Russian church is more elaborate than that of the Roman. Eastern imagination ran riot in elaborating it. The mysticism of the Russian peasant, while never as perfect as Stephen Graham pictured it, was nevertheless a unique phenomenon. An American friend of Russia, who has observed its life for decades, declares that there were always highly intelligent people in Russia who accepted the religion of the church without qualification, even to the point of adoration of religious reliques of most dubious authenticity. If they were religious at all they were most uncritically so. Religion, like other forces in life, has an imperial instinct and when not balanced by other forces consumes and destroys every other type of spiritual life. So it was with the religion of the middle ages, and in Russia the middle ages were prolonged into the twentieth century. The reaction against a religion the achievements of which diminished as its pretensions grew has been consequently most violent, and nothing will probably stop the development which will make Russia the most consciously irreligious nation of our day.

An example of this tendency toward extremism, belonging partly in the field of religion and partly in the field of social life, is given by the marriage customs of Russia. In prerevolutionary days a wedding was a religious and social rite which required from seven to ten days. One day was devoted to the bride's farewell to her hearth and home, in which the sorrow of parting was richly symbolized. Another day gave her the opportunity to say farewell to her friends and former playmates. And so the rite continued for better than a week. In the modern Russia, as we had opportunity to see, a marriage is solemnized with exactly as much ceremony as is required for a bride and groom to appear before the marriage registry and have their names inscribed. One detects in this procedure a fruit of the justified suspicion of communism that family feeling and the desire for private property are closely intertwined and of the unjustified determination to reduce the significance of the family relation to a minimum for this reason. Here a ruthless logic presses toward the destruction of all values which compete with the one value which stands at the center of the communist devotion.

Incidentally there are some evidences that the women of Russia, who really owe a great deal to communism for its complete emancipation of their sex, have already detected one worm in their apple. They have found that loosened marriage ties are more advantageous to men than to women. If the instincts of nature remain undisciplined, old men have a way of leaving their mates for younger women. Already the soviet courts have found a way of proceeding against



flagrant cases of this kind not originally contemplated in the law. They prosecute the men for "hooliganism," a legal definition of crime in Russia and meaning disreputableness. In this fashion the freedom of divorce about which so much is heard in other countries finds sharp restriction in practice.

Perhaps another example will suffice to illustrate the immoderate tendencies of the Russian imagination. The most consistent effort to abolish the use of force in life was made in our modern era by a Russian, Tolstoi. Today most of his followers—those, at least, who take the principle of non-resistance seriously—are either in jail or in exile or in other serious difficulty. Last Monday the Moscow paper reported the execution of four men on the charge of hoarding coin. There is a shortage of metal coin in Russia, probably due to a growing lack of confidence in the Russian currency, which has an insufficient liquid reserve, and there seems therefore to be a tendency among the peasants to hoard metal coins. The authorities are nervous about the situation and took the method of executing these four men (later we heard that five more executions were added) to warn the populace against hoarding. That is a rather far cry from the principles of Tolstoi.

The whole Russian experiment is prompted on the one hand by the growing economic contrasts and the resulting political doctrines of the western world. In that sense Russian communism is the fruit of Marxism. But on the other hand, Russian communism is the natural fruit of the Russian temper which seems permanently to have committed itself to the principle, "All or nothing." It is a principle from which great creative movements have sprung (as medieval asceticism at its best) but the same principle is also the source of every kind of fanaticism. Perhaps there is something of both in Russia today.

REINHOLD NIEBUHR.

## The Hyde Park Policeman

### A Parable of Safed the Sage

**I** WAS in London on the Sabbath Day, and in the morning I attended the services of the Sanctuary. But later in the day I went unto Hyde Park and listened to the Orators who are there. And they spake on many themes. For some were advocating Cheaper and Easier Divorce, while others were Declaring All Divorce to be contrary unto the Will of God. And the two did not speak from the same platform, but each upon his own.

And some were speaking in favor of the Freedom of India, and some were setting forth the doctrines of Russia. And some were for Tax Reform and some were for Birth Control.

And many were preaching in divers form what they called the Gospel.

And I noticed with full approval the manner in

which England doth permit Free Speech, but how he who accepteth the Privileges of Free Speech must grant the like Liberty unto those who oppose him. For the Hecklers be many, and the sympathies of the crowd are with the master of Quick Repartee and the man who doth exhibit Fair Play.

And I noted that here and there the London Police stood in the background, but that they never seemed to do anything. And when a man announced on a Painted Scroll that he had been arrested Ten Times, and he spake with evident hope of getting himself arrested again, the Police paid no attention to what he said.

And I spake unto one of the Policemen, and I said unto him, Thou hearest much preaching.

And he answered and said, I never listen unto any of it.

And I said, Why is that?

And he said, I might form an Opinion.

And I smiled as I walked away, and I said, That Policeman is Nobody's Fool. Opinions are Dangerous and Expensive. It is his duty to Preserve Order, and an Opinion might be unto him a Disadvantage. And I considered further, that being stationed where he was, he had no choice as to the selection of what might be spoken in his hearing, or discretion as to the material upon which an opinion might be based. And while it was Very Interesting to me to hear so many men talk on so many subjects, I should not like mine own Opinions to be based upon what I might hear in that place.

And I considered further how many men there be who go unto the House of God and who listen unto the words that are spoken there, and I wondered how many of them are afraid lest they form an Opinion, and being there more or less by Force of Circumstances have fallen into the habit of Hearing Nothing that is preached unto them.

And there certainly is something to be said in defense of their Method.

Nevertheless, I remember how the Prophets of God spake in old time of those who exercised this Form of Protection against the Intrusion of New Ideas. For the prophets said that those people having ears heard not, lest they should hear with their ears and understand with their Hearts and be Converted and be Healed.

And I said, After all hath been said, I am for the Hyde Park policeman. He hath some right to select the sources of knowledge on which he is to shape his Opinions, and some reasonable choice as to the sphere in which his constructive Opinions shall function.

And I am inclined to think that, while I have sometimes been Negligent about hearing some truth that I might have heard, I have oftener listened with unmerited Patience unto Error that I might decently have avoided.

And the Gospel hath itself appeared to admonish me not to listen unto every foolish speech, for it saith, Take heed what ye hear.

# The Self-Questioning of a Missionary

By One

ONCE—and that seems a far-away, happy time—there was not the slightest doubt in my mind that the missionary enterprise as then conducted would succeed in transforming the entire world into a place of peace and prosperity. With the deepest conviction I contended that Christian missions, and they alone, could weld the nations of the earth into a beautiful fraternity, could dissipate class hatred and strife, could bring health and joy to the suffering dark continents. And I felt a tremendous gratitude that I should have been judged worthy to be one of the august body which was to accomplish this transformation. They, I repeat, were happy days.

I cannot tell exactly how or when it came about that I began to doubt the ultimate triumph of the missionary effort. Perhaps it was due to a word here, an experience there; perhaps to the chaos which followed on the heels of a war fostered and fought out by Christian nations. For a long time I combated this doubt as a wicked thing; but, despite my bravest efforts, it expanded little by little into a conviction. And finally, feeling, one day, that it was more manly to admit the evil than to evade it, I said to myself: "Something is wrong with Christian missions." And therewith I sat down to think the matter through.

## *Still a Sorry World*

I had been shouting with the majority of my fellows that the world was becoming converted to our faith. Alone with myself, I admitted that the earth was still a pretty sorry planet to live on. In my thinking I took stock of the general state of unrest, political and social, and of the feeling of distrust between the peoples of the world at large. I recalled the growing number of gibes and criticisms aimed at our venerable body. I recalled, too, the bitter words I had heard from the natives of the countries we had been seeking to evangelize. In my humiliation, I said that I and most of the others of my kind had been used by organized industry and imperial domination to teach passiveness to the unfortunate natives—that we had not so far been the apostles of liberty and democracy that we had thought ourselves to be. I even questioned whether tyranny and capital were not fast becoming our best friends and surest supporters. For certainly the church had ceased to look upon us as saints and heroes, wearing probable martyr crowns. And, finally, I asked myself whether universal education and applied science had not done more toward freeing men than had the doctrine so dear to our hearts.

Then I examined the other side of the question. These criticisms, had they been merited? Had we missionaries not been the butt of stupid persecution? It is well known that no great movement can hope to escape criticism, and the secular press has ever shown

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a prodigious liking for exaggeration. Human kind, too, is everywhere prone to lying and jealousy. But these arguments would not do here. The criticism was too general and too broadly distributed to be dismissed so lightly. The facts were there: the desert had not been made to blossom as the rose. And how were we to account for the attitude of the non-Christian peoples toward the missionaries? And the apathy of the home church? No, alas! there must be something wrong, either with the missionary cause or with missionary methods.

Not with the cause. I am still single-minded enough to believe that if Christ be presented truly, no race, whatever its religion, will long resist him. I believe that hatred and strife and ignorance must flee, as the mist before the sun, before his presence. I am sure that any spot where his name has been pronounced, his will done, must become a better and sweeter place to live in. And this has not always been the case in the mission fields.

## *Measuring by the Great*

Then, does the fault lie with the methods? If the fault be there, it is clear that the missionaries must themselves be to blame. For there is no such thing as an inanimate method: there are only men. "In what have I been lacking?" I asked myself, taking my full share of the responsibility. "Of what wrong have I, however unconsciously, been guilty?" And in order to get at the root of the matter, I began to compare myself with the great missionary pioneers and martyrs. I must admit I appeared a sorry figure by their side. I had been weak and cowardly and vain. I had considered myself a personal force rather than an instrument for the doing of my Master's will. As a personality, a somebody, I had taken into the foreign field my theological opinions, my prejudices, my American traditions, the pride of my race, my habits and customs. I now examined these shortcomings—to call them by the kindest name—one after another.

My dogmatics: what a load I had taken with me! The creed had been the main thing. To sustain my particular belief, I had squabbled with my brethren over every phrase and every shade of interpretation of it, much to the mystification of the onlooking natives. This could not be avoided, I saw now; for when Christ is not made the central figure of the faith, something must take his place. Pauline logic and apocalyptic prophesy have too often lured the missionary away from the simple faith of the Master.

## *Seeing Evil Rather Than Good*

My prejudices: I had not thought it worth my while to make a thorough study of the history and the religion of the people I had gone out to convert. My religion had appeared to me the only religion with

a grain of truth in it; my country, the only country with an honorable past; the art of my race, the only art that mirrored the face of beauty. And my unpardonable ignorance had led me into serious errors. I had attributed a priori all hygienic and social deficiencies to the teaching of the "false" religion—had, in short, seen all the evils and no good. So that I had naturally offended the educated classes by my stupid comparisons and illogical conclusions.

My nationalism: I had been American before being Christian. I had tried, as an emissary of a perfect civilization, to transplant American morals and customs into foreign soil. I had been a missionary of occidentalism rather than of Christianity. Whatever had been right or wrong back home must certainly be equally right or wrong in my new country. Human behavior, it seemed to me, should everywhere be judged by the same standards. Since the Christian church in America made such and such rules concerning the conduct of its members, the same moral level should be maintained here. Like a true Anglo-Saxon, in short, I judged foreign peoples by their ability to act as we do. And I failed to find the true native soul.

My pride: Conscious of my superior education as well as of the color of my skin, which I thought to be that of the gods, I had assumed a patronizing attitude toward the natives; and I had, I fear, considered the poor dark skinned fellows quite good enough to sit one day at the feet of the Eternal, though not altogether good enough to sit down with me at my earthly table.

### *A Being Set Apart*

My habits and customs: I had taken my American standards with me, which had set me far above the native. Since my mode of living in America had not been his mode of living, I saw no reason now why I should stoop to his level or lift him to mine. Right or wrong, this logic had erected a barrier between me and them I had come to serve. My house was bigger than theirs, my clothing infinitely better, my children were considered little princes to be worshiped by their dusky babies. Though I very frequently assured them of my love, there was little possibility of their approaching me as a brother, set up as I was on my cold hill of racial respectability.

On that day of self-examination, when I looked into the innermost recesses of my missionary soul, I was shamed by the terrible difference between myself and the great missionary pioneers. I thought of Paul who went to the Romans; of Frère Bernard, Francis of Assisi, and Raymond Lull, who went to the Moslems; of Père de Foucauld, who went to the nomads of the Sahara; of Livingstone, who went to the Negroes. These had not squabbled over salaries, houses, and equipment. They had asked no salary other than the sacred right to die on the field of battle, no equipment other than a pure heart and a burning zeal.

Now, if I might start all over again—but why not

start over again? Lessons learned late in the expensive school of experience and suffering may be as precious as those learned earlier. If I were to start over again, I would do otherwise. I would, first and foremost, write over my door-way, "I am among you as he that serveth." And perhaps the constant contemplation of these words might inspire me with a true democratic spirit.

### *Simple Living*

I would aim to live much more simply. In my self-examination I went over the reasons that we missionaries usually give to explain our manner of living. I said them right off, as a lesson learned by heart. The missionary must continue to enjoy all the comforts to which he has been accustomed in his native land, in order to keep his health and to render a maximum of service; a missionary may not perform certain manual labor, for fear of failing to inspire the natives with a proper sense of his superiority, of "losing caste," as we say; a big establishment is necessary, in order that bishops, government officials, and prominent European visitors may be properly entertained. I blushed now to think that I should ever have taken such excuses seriously. They seemed pitifully trivial, in the light of broader experiences.

I realized how in the past I had argued as an occidental rather than as a Christian, how I had used these arguments to justify a delightfully easy and comfortable style of living. I recalled my first interview with the government official's "lady." She had been most explicit in her instructions concerning what a European could and could not do without danger of "losing caste." And I had obeyed her instructions, persistently ignoring the point of view of the natives, though I had left my country to work among these latter, and not among the ruling class. I shall ever regret that I thought it expedient to follow these instructions. A government official might be expected to wish to impress by pomp and ceremony: I should have desired only to serve and to love. From the outset I had certainly been more careful to preserve my rank and dignity in the eyes of the European colonist than in those of the native. And I had in the end lost from both. For the government official, I am sure, had entertained only a mild scorn for me, for all my aping; and the native, heaven help me! had been prevented from coming to me as a brother by the wall of traditional respectability I had built around myself.

### *Losing Caste or Gaining Comrades*

I do not believe now that any oriental—be he Indian, Turk, Arab, or Chinese—will respect a man less because he blacks his own boots or hoes his own garden, or a woman less because she cares for her own babies or sweeps her own floors. It is not in the intimate, universal nature of man to despise one who can perform well any honest toil. If I were to begin again, I would work side by side with my natives, if for no other reason than to demonstrate that I



thought myself no better than they. Just as boys come to love each other over their games, even so we grown-up boys feel a deeper sympathy for those who have shared our toil.

Were I to begin over again, I would live in a house built on native lines, neither better nor worse than one fit for an educated native preacher or doctor. That a missionary should observe the simple laws of cleanliness and hygiene goes without saying. But that can be done as well in a three-roomed house as in one of ten rooms. A missionary should remember when he talks of his habitual mode of living, that he is not trying to evangelize Anglo-Saxons: and he should make an effort to live, as far as that is within decent limits, on the level of his adopted people. If he can drive an automobile, in a land where automobiles are considered a sign of wealth, without having the air of being fortunate above his fellows, let him do it. If he can live in a house as fine as that of a fashionable city pastor in America, and not be an object of envy, let him do so. But, by all means, let no missionary carry with him, as part and parcel of the doctrine of Jesus, the heavy baggage of occidental civilization!

#### *The Missionary's Advantages*

I recalled, when I sat down frankly with myself, that I had been better off financially and socially on the foreign field than most of my fellow-pastors in America. Though my salary had appeared smaller, the purchasing power of a dollar had been infinitely greater in my new country. I had been able to keep house-servants, where in my own land I should have been denied such luxury. I had had a gardener, where in America I should have been forced to tend my own cabbages and mow my own lawn. And often enough, God forgive me, taken up with my entertaining and planning and committees, I had turned hungry seekers from my door, when I should have done better to put by my machinery and sit down with these human wrecks to find out the source of their degradation.

When I had talked with my fellow missionaries about our sacrifice and our modest salaries, we had not taken into account the greater compensations that we were receiving. We had not considered the extraordinary facilities for linguistic and ethnological studies that had been accorded us. We had been enabled to travel, as only the wealthy are generally able to do, into strange lands and to acquire a first-hand knowledge of the globe. We had known the exhilarating feeling which comes of waking in the morning in a strange city, among a people of new language and odd customs. These had certainly more than balanced whatever material sacrifices we had been obliged to make. And then—here my soul was filled with remorse that I should have missed the greater part—I might have known that joy greater than all others which comes of having sacrificed everything. I might have grown rich by giving, until my soul burst like an overfilled granary with the joys stored there. And I had missed this.

If I might begin over again, I would gladly take up my abode in a white-washed cell, if by so doing I might get nearer to the warm hearts of the people. I would live a life of celibacy, if such a life would leave me freer for the Lord's service. I would count no sacrifice too hard or too bitter. As for dogmas and creeds, I should want no other than the pure teaching and life of Jesus. As for methods, I should ask for none better than those outlined by Francis of Assisi to his disciples, about to set out on a mission to the Moslems. "Those brethren," said he, "who for love of Christ go on missions to the unbelievers can make a choice of two different methods. One of these methods is not to use wordy arguments, but to show oneself humbly submissive to every creature for the love of God, and to attest in this manner to one's being Christian. The other is this: when one of the brethren perceives that it pleases God, he announces the divine word to the unbelievers, urging them to be baptized and to become Christians. But the brethren must always bear in mind that they have abandoned their bodies to our Savior Jesus Christ, and must take care not to surrender to their visible or their invisible foes, through love of those bodies. For the Lord himself hath said, 'Whosoever will lose his life for my sake, shall find it.'"

## John R. Mott

By Henry Nelson Wieman

ONCE I met him for two days. It was the only close contact I ever had with him. During those two days he did something magnificent, yet so subtle that those of us present never saw it until weeks and months had passed and we had opportunity to reflect upon it. When I think of it now a little shiver goes up my spine. What a man! What a man!

He had gathered a group of young religious radicals together to have them discuss religious questions. He thought something would come out of it. Perhaps something did. He sat in the midst of them and listened to them discuss. He said very little himself. He had raised the money to pay the expenses of getting them together. He had no axe to grind. He simply wanted to help them to help one another.

#### *The Silent Listener*

He listened as these young men criticized and questioned the deepest convictions of his life, convictions that had sustained him when he went through the night and the flood, convictions on which he had built his life and achieved the tremendous things which all the world knows. These young men took these beliefs, handled them and dandled them and thought rather lightly of them and wanted to know whether they meant anything anyway.

These young men had never been through the night

and the flood. They had never caught the whole world in their arms and struggled to carry it like a wounded brother "to the foot of the cross."

John R. Mott listened and said very little. He was very patient, very kind. The bright young men said smart things, keen things. When occasionally he spoke they showed him where he was wrong. He never argued. Never once did the slightest note of irritation come into his voice or manner.

At the end, just before we parted, he spoke briefly. Thanked us for coming and for our participation and then stated again those simple convictions which had

carried him through the great labor of his life, up the long mountain, through the dark sea. But he was not trying to persuade us. He was not arguing with us. He was scarcely talking to us. He was simply stating what he had so often stated, the simple faith by which he lived.

Then he went away with that calm, unhasting step, with that manner that seems never ruffled, never excited, never anxious.

There is something like the mountains and the sea in John R. Mott. He will always be the same, very simple and a bit sublime.

## Aliens a la Mode

By Mabel A. Brown

TO question the benefits to the foreigner of the process of Americanization is, to the average citizen, about as absurd as to doubt the merits of our national dessert. Even the most perfect of pies is rendered more delectable by a top layer of ice cream. Does it not follow that the foreigner who takes on a superficial coating of the cream of Americanization is made thereby the more desirable?

Tastes, both in aliens and in apple pies, differ, and to those who have actually assisted in applying the veneer of American civilization to the newly-arrived immigrant, misgivings occasionally occur—not about the motives of those who promote the work, nor about the technique of the process of Americanization, but about the effect of this process on the alien.

When I was given the keys to Dante community house, located in the Italian section of a busy city, and told that the essential aim of my work was to promote mutual friendliness between Americans and the foreign-born strangers within these particular gates, I fell to work enthusiastically. By spring the routine was sufficiently well established so that one could take time to measure progress from the starting point, and apply various tests of success. I felt the need of reassurance, though I could scarcely explain why. Certainly friendliness prevailed in our intercourse. Even my periods of retrospection could seldom be carried through to satisfactory conclusions owing to the friendly interruptions of members of our foreign group. I remember one afternoon when Antonina Dizenzo broke in upon my questionings, and the hour which followed was a typical one at Dante house.

"Beauty day, Mrs. Brown," was her gay greeting as she entered:

Antonina, clad in a pink waist and a bright green skirt, had arrived early for the three o'clock class, having a question of her own to propound. She wanted to know the meaning of "way ton."

"Where did you hear it?" I asked her, puzzled.

"I go in dat beeg store Main street buy new

waista an dey say me, 'you way ton?' I say yes, an dey go off. I dint buy anyting yet."

I explained to her what being waited on means while the other members of the class drifted in, carrying their well-worn notebooks and stubby pencils. Antonina's shopping trip was so much on her mind that the lesson held no interest for the moment. It was the week before Easter, so we talked about what to say when a pilgrimage was again made to the "beeg store." Antonina had to tell about a bargain she had seen.

"A prayer-book with Jesus on the front for fifty cents! Only for this week," she told the others. "Such nica color, too."

The church and everything connected with it means much to these eager, impressionable women, and everyone in the class would have liked one of the purple prayer-books which a salesman had displayed with timely forethought.

### *Mystery of the Missing Husband*

Our lesson started that day with some simple verbs such as "open," "close"; "lock," "unlock." These were being illustrated dramatically. More tools than a tongue and a crayon are necessary in order to teach English to adult foreigners. As usual they were addressing me as *Mrs.* Brown, although *Miss* Brown had frequently been printed in large letters on the blackboard. Miss Wood, who taught sewing, said the same evidently-tactful assumption had been made in her case. It seemed high time to reveal to them their teachers' status in life, even at the risk of diminishing their respect. So I explained that they were *Mrs.* Antonio Lucciolo, *Mrs.* Renzuli, and so on, by virtue of their having husbands.

"But Miss Wood and I have no husbands. We are not married. You should call me *Miss* Brown. Not *Mrs.* Brown."

"My God! You no merry? No gotta husband? Too bad, too bad," they exclaimed with ever-responsive Italian sympathy.

"Well, maybe so, bye and bye," doubtfully consoled Mrs. Cuchinelli, who is mother of eight, and whose husband earns \$18 a week. "I hope so."

"Oh, I hope to God," said another so fervently that I could not refrain from saying that in that event I should probably not be guiding them through the mazes of the English language.

"Oh, maybe you getta gooda boss. He let you," she said optimistically.

"Sure, he let you. The more reech for him off you," added another.

We must get back to the lesson, so I resorted to an expedient of their own. I shrugged my shoulders as expressively as possible. Then I sternly faced the blackboard in the midst of murmurings in Italian.

#### *What Is "A Keeks"?*

"Have you locked the door?" was the next sentence. I took my keys and demonstrated singular and plural, but several seemed puzzled, and insisted on saying "a keeks." I repeated the one-key-two-keys explanation with digits distinguishing mathematically, but in vain. They would have it "one keys." Finally Rose Monica, whom we called Rose Madonna, so perfectly did that name suit her delicate beauty, shyly blew me a kiss by way of demonstrating what "a keeks" meant to them.

"Mrs. Brown," she said thoughtfully, "I tink a kees," pointing to her lips, "dat meana da keeks for da heart," touching first my key ring, and then her heart, with gesture and expression reminiscent of an old masterpiece.

At the end of the lesson I asked Rose Monica the meaning of "Signorina." "Dat meana young girl," she answered quickly. "Signora, dat meana merry woman." How then, I wonder, do Italians designate an "unmerry" woman who, as they would say, has "gotta thirty years"? Perhaps in Italy everyone is merry. Certainly that is the impression one gets upon seeing this pleasure-loving people in native environment.

Alas for their care-free merriment, married or single, once the Americanizing process has really set in. At our parties it is noticeable that those who know the least English are the ones who most quickly start dancing the tarantella when a record is put on the victrola. Those who have reached the hatted stage of Americanization realize that our women do not abandon themselves to the joy of rhythm and music wherever they hear it in the whole-hearted manner of Italians, and so it is almost impossible to persuade them to sing or dance.

#### *In Spiritual Mourning*

In their eagerness to imitate Americans, apparently, they go into mourning spiritually. Perhaps it is the lingering influence of stern Puritanical tradition at work suppressing symptoms of levity in the raw material of America. At any rate the longer Italians live in this country the less gaiety and spontaneity

they display. They lose that charm which, as Thornton Wilder says, the Italian soil bestows upon the humblest of its children, and are "bereft forever of the witty psychological intuition of their race."

"The more Americanized these foreign women become, the less I like them," said a teacher, discussing the work that evening.

"Yes, that is one thing which has troubled me for some time," I agreed. "The more like us they become, the less likable, it seems!"

"Why? What is wrong?" she asked.

"I am afraid we haven't 'da keys for da heart,'" I replied. "We have mistaken the keys to Dante house for the keys to the Italian heart. Affection, admiration, or even respect would open the lock, but these cannot be purchased, and paying teachers to show them our combination of manners, traditions, and language doesn't quite do the trick. Our intentions are good, but the keys do not fit."

"Their intentions are good, too. They're trying their best to find the key to our American life. We ought to like them for that, anyhow."

"We'd consider them most ungrateful wretches if they were *not* amenable to our instruction. Perhaps, deep down in our hearts we are patronizing instead of fraternizing in our attitude."

#### *Americanized Names*

However that may be, Italians have, as a rule, such an innate desire to please that they willingly submit to all of the Americanizing that is imposed upon them. They cheerfully permit even their names to be Americanized. These de-Latinized cognomens are generally approved, but one questions the wisdom of it when one realizes that the altered signatures are not legal, and furthermore, they make the tracing of relatives or friends in either country difficult. It is a question too whether Minnie Long, for instance, is any improvement, phonetically, over Carmina Luonga. Or Fanny Benzine over Francesca Benziano.

There are other more subtle changes which our standards of living practically demand of the foreigner, changes affecting certain inherent traits of character. Italians are amiable, and generous to the point of prodigality. I seldom called on a family that refreshments were not offered me. I refused quantities of home-made lace and wine, at the constant risk of seeming ungracious to them. They could ill afford such giving yet seemed not to understand my refusing. (Money was shared just as readily with me one day when I left my purse on the train.) "We gotta, we geeva," one said. That is truly characteristic. They get and they give in a spendthrift fashion, utterly un-American.

This apparently-reckless generosity is governed by a sense of values quite unlike our own. Italians are sometimes called irresponsible, untrustworthy. "A shiftless lot," we often hear. Again it is because we haven't the key to the Italian heart that we so regard



them. Saving money is not to them the summum bonum that it is to the average American, nor do they provide for the rainy day in the pessimistic fashion many of us do. I have no wish to disparage thrift. I merely maintain that improvidence, while regrettable, is not a handicap to good citizenship. But there is no denying that when we boil down our ideas of good citizenship, thriftiness—a bank account being the outward visible sign of this inward grace—is one of the essentials. Judged by this standard Italians often fall short of the mark.

### *Changing Standards of Value*

The orthodox "Americanizer" must, naturally, keep this standard in mind. If the Americanizing process is effective the alien's outlook upon life is gradually changed. He must cast off his own heritage of values and, to some extent at least, adopt ours. But who shall say whether an improvident, sunny-hearted Giovanni would not contribute as much to our civilization in the long run as a repressed but thrifty one? Especially when habits of thrift must be acquired through poignant, heart-changing experiences.

A disillusionizing process invariably parallels the process of Americanization. To the alien, America is a land of dream-fulfillment. One of the first things the foreign wage-earner here does, regardless of personal needs or obligations, is to send a gift back home, for to those "over there" the relative in America is at once a hero and a man of wealth. Packages sent by parcel post to Italy cannot be insured, according to

our present ruling, but this often is not understood. The Romano family lost an entire trousseau which they had magnanimously sent to a relative in Naples. Foreigners feel confident that America will deliver the goods—anywhere. Dollar bills are frequently slipped into letters in the same faith. This all-encompassing confidence is bound to be shattered, and, once shattered, all the king's horses and all the king's men cannot restore it. Their conclusions are unfair, unflattering, and practically ineradicable.

For the Italians, who are naturally idealists, disenchantment is particularly difficult. It is during this stage that we often find them less likable. We, too, draw unfair and unflattering conclusions. They have lost the charming, sympathetic manner natural to them, and become reserved, suspicious, and unresponsive. Not American, in spite of an Americanized name and American-made clothes; yet decidedly un-Italian. A de-Latinized name is of little consequence, but a de-natured alien is, temporarily, at least, in a sorry situation. Likable or not, at this stage the alien needs sympathetic understanding. Who can estimate the effect upon his spirit as, bit by bit, the mirth-loving, music-loving fabric of his soul is torn in shreds and sacrificed upon the altar of Americanism?

"The enjoyment of life for itself is the imponderable something which America takes away from her newest immigrant, in exchange for her rich gifts," observes one critic. This is profoundly and regretably true, particularly of Italians. It is the price they pay for being a la mode.

## Disarming Americans

By Lucia Ames Mead

OUR nation's greatest tax is crime. James Truslow Adams in his valuable book on "Our Business Civilization," which deserves to be required reading for every college student, tells of his once carrying without fear \$200,000 in a dress-suit case from Wall street to New Jersey and contrasts his recent transference of valuable papers for a few blocks on Wall street in one of the 150 armored cars which New York criminals have made a necessity. Crime costs our country about two and one-half times the amount of our federal income for the year. The magazine, *Business*, has asserted that "it is clear that a sixth or seventh of our total earnings is wasted directly or indirectly on crime." Yet we call ourselves a practical people! It is time that every schoolboy learned that our chief national defense must be in preventing crime, a hundred times more menacing to our republic than foreign attack.

The New York World has recently done a great service in making a searching study of America's peculiar shame in the encouragement of murder through the lack of adequate legislation covering the

private possession of arms and the efforts of arms manufacturers to prevent such legislation. In a series of ten articles the *World* has analyzed the startling facts, the main features of which should be proclaimed from every pulpit, taught in every school and learned by every patriot who imagines that our chief dangers are from foreign foes. It does not, however, announce the pertinent fact that more citizens have been murdered in the last ten years than were killed in battle in all our five foreign wars combined.

### *Why Life Is Cheap*

As to our real danger from guns in private hands, it is well to know that 2,750,000 pistols, 8,000 machine guns, sub-machine guns and automatic rifles are in circulation in our country and that we are the most murderously armed people in the world. A weapon for murder can in most states be bought for \$4.00 by any moron, clever lunatic, or villain. In one recent year, over 1,200 policemen were shot to death by criminals; about as many persons were killed in our

war with Spain. The federal law forbids shipment of pistols through the postoffice, but as they can go by express, what does that matter? As to machine guns, they may be legally sold without inquiry by officials as to who purchased them. Nearly all weapons are manufactured by five great New England firms. These have secured an almost prohibitive tariff on foreign guns and they control the whole supply. Most of the pistols taken from criminals are of their make. Though they have tried, they have not had great success in keeping their products from the underworld.

#### *Selling Machine Guns*

In Washington, D. C., under federal control, anyone may freely buy any weapon and the attempts to regulate sales have been thwarted by the powerful arms influence. New York city alone has what seems an approach to adequate ordinance, were it not that New York state and other states supply most of the weapons taken in the city from criminals. World war officers in army, navy, and marines were allowed to retain their pistols and many sold or pawned them. Many murders committed in all parts of the country were traced to these weapons. Every applicant for a pistol in New York city since 1924 has been fingerprinted and photographed before he could purchase a gun and likewise he must have three good references, but pistol permits signed by judges outside the city in other parts of the state render the police helpless when they are found on suspicious persons. As the element of surprise is the chief consideration in every burglary, when one cannot stop to unlock a bureau drawer to get a loaded weapon, it follows that the alternative is to leave it where children, servants and intruders may find and use it. The usual home is safer without a gun than with it, as weekly tragedies manifest.

#### *Most Murderous Gun Freely Sold*

The most murderous portable weapon in existence is said to be the sub-machine gun invented by Colonel Thompson, a graduate of the United States Military academy. This .33-inch gun, capable of discharging 600 bullets a minute, is manufactured by the Colt Patent Arms Manufacturing company of Hartford, which has produced about 12,000 and sold about one-half of these. The best territory for sale is in the middle west. These weapons cost \$200 and the salesman makes a 33 per cent commission. Just before the St. Valentine's day massacre, a Chicago sporting-goods dealer quite legally sold six Thompson sub-machine guns. Another firearms dealer had likewise legally ordered nine of these sub-machine guns from the Auto Ordnance corporation at the request of a man who said he wanted to sell them to sheriffs. This man was later convicted of a crime and sentenced to six months in jail. One order sent by another Chicago dealer was to send to police headquarters in the quiet little town of Lake Forest, a Chicago suburb, ten sub-machine guns, though the police knew nothing whatever of the order. On their arrival

these guns were secreted in the cellar and the next day removed without inquiry concerning the man who brought credentials from a well-known salesman with the word that they were to be shipped to Wisconsin. This man, who was the Thompson agent in Chicago, admitted that his jugglery in orders was a "blind" and that he wanted them for certain sheriffs in Wisconsin. It was reported that "this salesman does such a thriving business in bullet-proof vests that he can afford to throw in a sub-machine now and then."

This Thompson gun is sold without restriction of any kind in almost all the states. They have been shipped to Yucatan without the knowledge of the Mexican government and one dealer admitted supplying 16 machine guns to revolutionists in Mexico. Our war department seems to be most friendly with arms manufacturers, while the state department is concerned lest our manufacture of arms shall aid Nicaraguan revolutionists and it has no power at present to trace the devious routes through which arms are shipped. A recent shipment of sub-machine guns to Abyssinia may have been for police purposes, but the government cannot tell. One wonders how much of the slaughter in China is being carried on by guns from "Christian" countries.

#### *Need for Legislation*

We have always been a peculiarly lawless people from long before Bostonians threw \$50,000 worth of tea overboard. Today our criminality, as compared with that of other nations, is phenomenal. Yet this apparently concerns our professional patriots far less than our danger from attack by some suppositious foreign foe, though no nation as yet has ever declared war against us, though we are protected unlike any other nation by two oceans and are spending more than any other nation in the world for armament. The repeated efforts of President Hoover to draw attention to this mounting menace of lawlessness receives very little response from persons of this sort.

The previous impotency of our people in securing the necessary legislation that would reduce crime by defying the arms lobbyists and demanding a new emphasis on teaching morality in our schools, is partly due to our post-war moral decadence, partly to an unpatriotic inertia, partly to a failure of the press, the school and home to emphasize what is most vital and essential. The press gives extreme prominence to sensational crime and very little to what might remedy it. The coming election of congressmen and state legislatures and officers offers opportunity for the hundred per cent good citizen sharply to question candidates and to tolerate no refusal from any candidate to put himself definitely on record to promise to work for drastic new legislation which shall lessen present facilities to crime and help restore our national honor. When Chicago killers can legally secure 500 sub-machine guns, as has been the case, our voters are cowards and fools if that is allowed to continue.

## B O O K S

## A Thesaurus of Roman Catholicism

*The New Catholic Dictionary. Compiled and edited under the direction of Conde B. Pallen and John J. Wynne, S. J., under the auspices of the editors of the Catholic Encyclopedia. Universal Knowledge Foundation, \$10.00.*

**B**Y ITS own definition, this is "a complete work of reference on every subject in the life, belief, tradition, rites, symbolism, devotions, history, biography, laws, dioceses, missions, centers, institutions, organizations, statistics of the church and her part in promoting science, art, education, social welfare, morals and civilization." Broad as is this range of topics, it is less comprehensive than that of the Catholic Encyclopedia, being confined to subjects directly or indirectly connected with religion while the latter is truly encyclopedic in scope. The value of such a body of information in a single volume is obvious. Protestants as well as Catholics will find it useful. Nowhere else can so much information about the Catholic church be found in a single volume, even a large and expensive one.

This is not to say that it does not have its defects. The bibliographical references, for example, are neither so abundant nor so recent as might be desired. Students of Roman Catholicism will feel that the editors missed a great opportunity in not listing under many of the topics the latest and most authoritative literature on the subject. An extensive list of books at the end of the volume partly compensates for this lack.

A little more frankness in dealing with some of the individuals and episodes which have not brought credit to the church in times past would have made the work no less edifying to Catholics and would have given Protestants more confidence in it. When, for example, Alexander VI is described as "the most maligned of all popes," who took occasion to advance the interests of "those who were *reputed* to be his own children," one wonders whether the editors are more concerned with historical facts or with whitewash. Again, there is not a word of criticism or regret for the inquisition or any other act or policy of persecution. On the contrary, the procedure of the inquisition "was far in advance of the times and represented more the modern than the medieval courts." It is "a bugbear to Protestants," but "it did tremendous good in saving the Latin countries from anarchy." To represent the bloody attacks upon heresy in the middle ages and later as nothing more than beneficent endeavors to restrain the forces which would have destroyed civil society, is not history. Thus we find the Albigenses described as "a menace to governments and society generally"—though the area where they chiefly flourished was at that time one of the most peaceful and prosperous regions in Europe—and Innocent III is absolved from responsibility for their slaughter.

Protestants will not find the volume a very valuable source of information about Protestantism, though of course it does have value as showing what Catholics think about Protestantism. Luther "made a bold appeal to the sensual appetites of the populace," and his translation of the New Testament is "an unfaithful version, containing suppressions, mistranslations and deliberate garblings to support his own doctrines."

But one cannot fairly criticize a Catholic dictionary for representing Catholic opinion on controversial points. One who goes to a Catholic source for information about Protestantism should know what to expect. And as to the whitewashing of certain popes and others in high places whose conduct did not

adorn their office, perhaps that is an exhibition of the same filial piety which moved the sons of Noah to walk backward and cover the disgrace of their parent with a mantle of charity.

WINFRED ERNEST GARRISON.

## A Tower of Tenuousness

*MEN AND MACHINES. By Stuart Chase. The Macmillan Company, \$2.00.*

**A**RE we becoming robots? Has the machine ceased to be the means to an end and become the end in itself? Are men slaves to the machine? Stuart Chase answers these questions in a history of mechanical invention. The machine brought about the industrial revolution and liberated men from the tyranny of kings only to leave them the slaves of the machine itself and those who own it.

There is no question today but that human life, men, are the last things to be considered in a day when profits come first. Under this system of profits, men have been thrown out of work by labor-saving devices. We are witnessing the phenomena of men out of work in a time of prosperity when production satisfies all the needs of the population. This is indeed phenomenal, but the machine is here to stay. Those who are out of work will have to adjust themselves to doing the things which are not associated with the business of producing the necessities. But where is there such work to do? The combine in the fields of North Dakota has deprived transient labor of the work of harvesting, but this transient laborer is not the man to make a living in the unnecessary professions of advertising and movie-production.

D. H. Lawrence maintained that Christian ascetism (subjugating the flesh—the human—as Paul puts it) has made it possible for the machine, an impersonal, humanless thing, to further destroy or easily destroy the human. This might be a commentary on the book.

Perhaps the most startling revelation here is what the author calls technological tenuousness. The tower of machinery is leaning on one stone, and if that stone gives, the tower topples. The Cleveland clinic disaster of some years ago shows how cheap life is before the machinery of chemistry, which, slipping one cog, killed hundreds.

This is certainly a book to make the self-sufficient think. It is a book to make us take stock of our human values and disregard the machine for a while.

RAYMOND KRESENSKY.

## Ideals Through Play

*CHARACTER BUILDING THROUGH RECREATION. By Kenneth L. Heaton. University of Chicago Press, \$1.75.*

**K**ENNETH HEATON is the only man in the country who has the distinction of being a full time director of character education in the entire school system of a city, and his work at Pontiac, Michigan, is being carefully watched by many educators. He opens his little book on recreation and character by a series of case studies of boys and girls who present character problems. In the following chapters he endeavors to show how many of these problems can be solved or avoided by a carefully planned program of recreation with an idealistic purpose. Such a program should always be preceded by a survey of the home, school and other agencies to determine the recreational and character needs.

Mr. Heaton frankly gives credit to his professors at Boston and Chicago universities for most of the theoretical portion of



the book, but in the practical applications he draws upon his own experiences for some original suggestions. The plans for clubs, out-of-door recreation, social parties, and fellowship hours will be found very usable. A chapter on "Source Materials" and a good bibliography add further value to the book. It is well adapted for the purpose for which it was intended—a text book in standard training schools or for classes in recreational leadership. Those who are actually responsible for a recreational program will find in it a number of practical suggestions not found elsewhere.

FRED M. SMITH.

## Lambeth's History

THE LAMBETH CONFERENCES: THEIR HISTORY AND THEIR SIGNIFICANCE. By Sidney Dark. Eyre and Spottiswoode, London.

THIS history of the first six Lambeth conferences might be included in the growing family of "Outlines." Mr. Dark, who has published other documents dealing with Anglican development, starts with Bishop's Colenso's refusal to accept the verdict of an ecclesiastical court in South Africa, which occasioned the initial call for such a meeting, and reviews the interests and emphases of these gatherings. A chapter is devoted to each of these separate conferences, throwing them up against their background of social and industrial life in the British empire, stating the pressing church problems leading up to them, classifying their agenda, and summarizing their most significant findings with special references to Anglican sensitiveness to church unity and world problems. The last chapter suggests directions the 1930 conference might have taken and furnishes a vivid appraisal of the issues involved and of the more striking personalities who stand on either side of the Anglo-catholic controversy.

Two appendices appear in the back. One is a free church point of view stated by Sir Henry Lunn; the other is a short history and text of the South India union scheme.

Here is a valuable handbook for those interested in the Lambeth conferences, but who know little more about them than that such gatherings are held occasionally. While awaiting publication of reports from the conference just ended, this book will furnish a clear review of Episcopalian interest in world problems and church unity; and no doubt it will give a historic perspective for whatever findings are released. It reflects the growth of this non-canonical organization in popularity among Anglicans and the increase in numbers of dominion and American bishops goes with a shift from Orthodox to nonconformist groups as more promising for the cultivation of unity proposals.

G. S. BANKS.

## A COMMUNICATION

### 'The Drift from the Negro Church

EDITOR THE CHRISTIAN CENTURY:

SIR: From The Christian Century of September 17, we read, referring to the Negro church: "As in no other portion of the American community, the church has been the social center, the minister has been the undisputed social leader, and the attraction of the church has been sufficient to absorb a major portion of the race's energy. But the drift has clearly set in an opposite direction." Upon this as a sound reasoning premise, the editor bases a very timely argument, part of which we must accept as profitable and wholesome advice. There certainly has been a

"drift." This drift, however, is a sign of socially diversified intellectual progress rather than an alarming church disintegration. When the Negro had nothing to look or aspire to, no hope in the world, and was denied access to all facilities for preparation for life's tasks, the church was the social center. When the minister was the only supposedly trained, public spirited, well read, respected colored man in town, he was the social leader. When the race had nothing upon which to expend its energy, the church absorbed all. Now, thank God, and the philanthropists who so well represented him—for there still remains a large minority who will not bow knee to the Baal of prejudice and injustice—that day has passed.

It used to be that the "preacher calling" was our highest and only aim, and the young men flocked into our ministry. There is a "drift" from that one-sided growth, for we have fought our way through business and professional prejudice engendered by fear of competition, and while in some courts Negro lawyers are not yet allowed to plead, still our doctors, druggists, undertakers, and insurance companies are permitted to operate under restrictions that seem not to touch white business, and we now have many enterprises to engage our interest and use our energy.

Study, education, home owning and building, family training, added social exactions, responsibilities of citizenship, business and professions have diversified the Negro's life work and means of livelihood so that he has broadened and varied his activities and made new paths for his feet. The Negro church is now just one of the contributing agencies to Negro expansion and development, and no more as in the darker days of our trials the only one. Then, too, it is a fact of all races that as they recede from primitivity and advance in education, philosophy and literature, the importance of the church and religion decreases. The fact of the existence and need of God, however, grows keener.

We admit that there is a "drift" however, not from the Negro church as such, or because it is a Negro church, but from ignorant preachers who will not improve themselves by study, reading, prayer, and meditation, and who believe in the "old time religion" because they do not know that Christianity is advancing and eternally unfolding. There is a "drift" from bad business methods and shady monetary practices, usurpation of authority, and political tactics in our general meetings. But mark you, this "drifting" in a majority of cases is from one Negro denomination to another that will harmonize its methods with the advanced scholarship and subscribe to verifiable modern, intelligent, and rational interpretations of the scriptures and life.

Nothing ails the Negro church but what is common to all Protestantism. We cannot separate Negroes from its contagious maladies and indispositions. Any such attempt at separation weakens the whole. There is no such thing in the calculation of Jesus, and the great weakness of the Protestant church is its fruitless effort to build an enduring, attractive, inviting institution out of a single race or class of God's people. Any organization of Christians that allows this to linger in its conscience, even as a convenience, does violence to the kingdom of God, and answers in portentous and compromising cowardice: "Who is my neighbor?" and "Am I my brother's keeper?" It is the Protestant church as a whole, and not a particular branch of that same organization, that is at fault.

The Negro church is therefore not so much alarmed over a drift from its ranks, nor the prophecy of a larger drift, but more serious and fatal than that is the drift of many more than the Negro from Christianity. Communism, Yogi philosophy, Bahai movement, scientific and free thought cults, skepticism, cynicism, atheism—these invite with open arms.

The Christian Century advises us against "merely reproducing the forms, orders, and traditions of white churches," but can we be different from all succeeding generations of religionists who invariably embody abstract elements, culture systems, and even language forms from the ones preceding? Yes, we must, as did your race and all others, reproduce them, but as it is proved that there is something peculiarly racial in religion, Negroes took over the forms, religious beliefs of white churches, modified, added to, and interpreted them to express their own social and

temperamental needs. Dr. Fosdick agrees with us in this and claims it as an evidence of culture, for he says: "A man of Catholic culture should know how to be at home in all ages, to appreciate wisdom and spiritual quality in all forms of thought; he should drink the water of life from Greek vases and Jewish water jars as well as from modern faucets, and whosoever lacks this culture, robs himself of his racial inheritance of experience and truth." If, too, the first Negroes brought to America as slaves accompanied the Spanish explorers, and the "rulers of Spain" insisted that only Christian-baptized Africans be sent to the West Indies, then we brought our African traditions and Spanish forms with us to this hemisphere, and anteceded the white man of Plymouth Rock. It is a certain fact that as one Negro woman was among the first five to whom Philip Embury preached in 1766, we received our Wesleyan forms contemporaneously. Negroes are not fleeing from the Negro church, but fleeing Editor Mencken's "Bible belt. There are not a handful of Negroes of education, refinement, and charitable sympathy in all the United States who do not respect the Negro church and its ministry for what they have done, how faithfully to God they have continued amid the sharpest antagonism against them in the very family of the supposed just.

Finally, the drift you see is a part of a general and universal drifting from an insipid, professed Christianity to one which deals with man's practical problems, from a church compromising with wrong and injustice and cruelty, with jim-crowism, lynchings and disfranchisements, with an industrial and economic order that is draining the life blood of substantial and stalwart manhood, disheartening the poor, making bold and more greedy and grinding the rich, and weakening the ethical standards for the ordering of human relationships. Young white men as well as promising Negroes are in this revolt, for education and liberal ideas of life have made them at least comrades in thought.

Washington, D. C.

E. W. JONES,

Bishop A. M. E. Zion Church.

## CORRESPONDENCE

### Negro Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: What you say in your issue of September 17 about the Negro church is very mild indeed. I know something of this institution. I am a Negro and was a member of the Negro church and a teacher in the Sunday school. I was a member until I became convinced that the so-called Christian church was and is a somewhat useless, hypocritical and reactionary organization. I believe that this is true of the white church, and the Negro church is far worse. It is weighted down, as far as the pulpit is concerned, with a terrible mass of ignorance, venality and immorality. As always there are exceptions but they don't count. You mentioned Dr. Mordecai Johnson; do you suppose that Negro Baptists in solemn and belligerent convention assembled, would give heed to anything that Dr. Johnson might say? I doubt that he or any other man of his type could get the floor. What took place in Chicago is really tame compared to what I have seen of the Negro Baptists here in Pittsburgh.

The Negro Methodists are a little better, but not much. Could you imagine a bishop of any white denomination accepting political office in a graft ridden American city? That is the situation in the Negro Methodist church in the city of Chicago.

It is very difficult to understand how Negroes can be so wild over Christianity, the religion of white America with its mobs, discrimination, proscription, segregation and insult. I often feel the same way about white labor. How can the great mass of white working men adhere to the Christian religion in the face of its organized support of everything that is detrimental to their material and cultural welfare? The situation with the Negro is more terrible. Within the organized ranks of this Christianity which he accepts and fights for he is kicked around just as he is

in industry and the courts. It is surprising that we do not get out and if we must have a religion adopt one that is not shot through with distinctions based on race, color and economic position. The Negro preacher is our main stumbling block today. A few thousand funerals in the ranks of the Negro clergy would give us a chance to improve both our economic and intellectual positions.

It would be a fine thing if all or a large number of our preachers should see your editorial. But I am far from hopeful or optimistic. Our preachers get most of their enlightenment direct from the great white throne. And too, your paper would be called "radical" and "unchristian" by the clergymen of my race. But perhaps some day when all of us have left the church, they will find time to sit down and think that in the long run it does not pay to attempt to lead those whose sight is bad if the leader is totally blind himself.

Pittsburgh, Pa.

ERNEST RICE MCKINNEY.

### Reply to Dr. Glover

THE CHRISTIAN CENTURY:

SIR: May I express my astonishment at the very remarkable letter of Dr. T. R. Glover published in the July 30 issue of your magazine. I cannot expect orthodox persons to agree with my ideas. But I wish they would read books before criticizing them. I hope that some day Dr. Glover will take just a look at my poor book. If he does, he will find at the end some thirty pages of philological and archeological notes which will perhaps give him some useful directions if he cares to acquaint himself with the materials. For example, he will find on page 248 two notes (12 and 18) which may change his present opinion that no one really knows what Peisistratus did with Homer.

There are other uninformed ideas in Dr. Glover's letter: his tendency to minimize the ethical content of the mysteries is perfectly in line with the mentality of the first fathers of the church but unfortunately not with the results of modern researches; his tendency to minimize or to deny the influence exerted by Orphism on the evolution of Greek thought points to a lack of adequate information about the history of Orphism.

It is impossible to gain an adequate acquaintance with the evolution of Greek thought, especially with its connections with Paulinism, without knowing Orphism. I am speaking now from a mere historical point of view. But I do not think that the whole problem is only a kind of philological amusement, very good for professors who like to arouse excitement among theologians. On the contrary, I firmly believe that the Orphic origin of the Pauline theology is worth studying precisely on account of its religious implications. I can not repeat here what I said in the last chapter of my book; I say only that Dr. Glover and his comrades should not overlook these ideas.

Naples, Italy.

VITTORIO D. MACCHIORO.

### Not Only in the South

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest "Southern Prayers" by one who considers himself a southerner. After a period of years equally divided between southern and northern ministries I am convinced that southern vagaries are for the most part not isolated matters. Quite recently, one of the most popular of Sunday radio preachers using the facilities of a nation-wide broadcasting system led in a prayer for rain. Some months ago another New York preacher using the same means spoke most compromisingly of the possibility of spiritualistic intercourse. What can be expected of southern laymen when the nation's pulpit leaders are guilty of the loose theological thought which Mr. Thompson deems characteristically southern? It is still fresh in the minds of many of us that a New England President in his Thanksgiving proclamation magnified the philosophy that prosperity indicates the blessing and favor of God. In the interest of fair and clear thinking let us keep the whole of our situation in mind.

Sand Springs, Okla.

F. B. McDOWELL.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Fosdick Stresses "Abundant Life" At Riverside Church Opening

The New York Times reports that more than 6,000 persons endeavored to witness the opening service in the new building of the Riverside church, New York city, on the morning of Oct. 5, but that only 2,400 were able to gain entrance. Dr. Harry Emerson Fosdick, minister, preached on the theme, "What Matters in Religion?" "What if Jesus should come, what would he say?" he asked. "He would say that nothing matters in all this except the things that lead men into a more abundant life. That is a revolutionary principle. Does it lead men into a more abundant life to use this ritual or that? It does not. Does it lead men into a more abundant life to live under this policy or that? It does not. Does it lead men into a more abundant life to have been a vehement partisan of one denomination, to become a vehement partisan of another? It does not. Our religious institutions are all cluttered up with things that make no deep difference to life. There are just a few things in religion that lead men into abundant living. To see that this world is not the child of chance and the sport of atoms, but that God is over all and in all so that hope lies ahead of us and of our race like a sun forever rising and never going down—that does it. To find within ourselves spiritual resources like wells with deep springs, so that, as from the physical world we draw the inward strength by which we live indeed—that does it. To walk in the companionship of the divine until we grow inwardly like the Christ we live with, and across the years achieve dependable and useful character—that does it. To find our life's meaning, not so much in the things that serve us as in the worthwhile causes that we serve, so that identifying ourselves with something greater than ourselves we live expanded lives and leave behind us a finer world—that does it. Such things bring abundant life."

## Two Episcopal Bishops Are Consecrated this Month

Dr. Charles E. Gilbert will be consecrated as a suffragan bishop in the Episcopal diocese of New York on Oct. 28. Dr. Henry K. Sherrill was consecrated as bishop of the Boston diocese Oct. 14, the sermon being preached by Bishop Lawrence, who was the seventh bishop of the diocese; Dr. Sherrill is the ninth. The Boston service was broadcast.

## Death of Dr. M. P. Burns, Methodist Leader

Following a stroke of paralysis, Rev. Melvin P. Burns, formerly superintendent of the department of city work of the board of home missions and church extension of the Methodist church, died at Little Rock, Ark., Sept. 21, at the age of 64. Early in his career Dr. Burns served as pastor and district superintendent in the northwest. Upon the reorganization of the board of home missions he was made chief of the department of city work, which he conducted until 1928, when his health gave way. Dr. Burns came into his

national responsibilities when Methodist churches were in retreat in most of the congested city centers. With the aid of centenary funds he was able not only to check this retreat, but to change the entire program of the city churches of Methodism.

## Dr. Holmes Sees World in "Mania of Materialism"

Dr. John Haynes Holmes, returning to his work at the Community church, New

York, after a summer without services, preached his first sermon on the subject, "Will There Be Any Churches in the Future?" Surveying the 25 years of his ministry, Dr. Holmes testifies that his work seems every day to be getting more difficult, partly because of the conservatism of the church itself, "its pathetic loyalty to outgrown traditions and superstitions, its failure in sympathy for the larger and freer aspirations for mankind," but also because of "the mania of materialism

## British Table Talk

London, September 23.

IN HIS "Memoirs of an Infantry Officer," Mr. Siegfried Sassoon continues with only a thin disguise his own story, which he began in "Memoirs of a Fox-Hunting Man." The new book has all

## The Current Best-Seller

the distinction of style and power of self-analysis, which made the earlier work stand out among books in which the war is studied not on the vast scale of armies and campaigns, but in the inner life of some one personality swept into it. The story in this the second volume carries the hero through many exciting adventures at the front, to the hour when during convalescence in England, he revolted against the futility of the war. No attempt is made to disguise the processes through which the mind of the young officer passes. One influence is that of Markington, clearly Massingham of the Nation, "a fallow spectacled man with earnest uncompromising eyes and a stretched sort of mouth which looked as if it has ceased to find human follies funny." Another whom he meets in his days of revolt is Tyrrell, equally clearly that eminent mathematician, philosopher and physicist, Mr. Bertrand Russell: "small, clean-shaven, with longish grey hair brushed neatly above a fine forehead." The author does not set out to describe the war; what he does is to show how one poetic and sensitive nature caught the impression of its heroism and its horrors, and how he came to see that the splendid fellowship of the men of his battalion was made futile by the callous complacency of vain, greedy and incompetent men. The book is certainly not a general diatribe against the war; but it records as a poet can record, how one man came to feel the bitterness and agony of the war to be almost intolerable. Yet, as he came to see it, his own protest was no less futile than the war itself.

## Alternatives to Democracy

The threat to Germany from the Hitler party has received careful and even anxious attention here. The stability of Germany is essential to the stability of Europe, and anything of the nature of a revolution, either towards the right or the left, means the reopening of all the vexed problems of the last decade. Those who take a wide view of things are quite aware of the perils which beset every European nation. The presence of the new order in Russia at

the very gate of these nations may strengthen the party which in despair would abandon all the traditions of democracy and take refuge in fascism. The ideal of a nationalist socialism makes a very strong appeal to the modern man, impatient as he has grown of the established order. There is no real danger of a dictatorship in Britain; some declare that we have too strong a sense of humor to take readily to a Mussolini. (This will surprise some American readers who do not credit the British with a keen sense of humor.) Another argument is more convincing; we have no one to fill the part of either Mussolini, or Kemal, or even Hitler. Neither Lord Rothermere, nor Mr. Winston Churchill could play the part, even if they wished it, and I should imagine they have not dreamed of such a thing. There are no others on the horizon. None the less there is a curious blindness abroad in political circles. Scarcely any seem to take seriously enough the Russian experiment and its repercussions in Asia. People are willing enough to denounce the "crimes of Russia," but they do not see what an attractive and even logical alternative the Russians have offered to the disillusionized masses in east and west. Given a materialistic interpretation of human life, then Leninism is a logical alternative to a Christian social order.

## The Christian Viceroy

A distinguished Indian has written concerning the Indian conference: "The fact that Lord Irwin is viceroy is an invaluable asset, and while it may be idle to speculate on the subject of his successor, it is not certain that he will be restrained by those Christian principles which have inspired Lord Irwin throughout his tenure of office." When Lord Irwin arrived at Bombay on his first appearance as viceroy it was Maundy Thursday; the public reception for that day was countermanded because it was a holy day for the Christians, and the viceroy wished to spend it in meditation and prayer. "Very tactless!" said some observers. Not at all; the Indians understood perfectly the action of Lord Irwin, and throughout his term of office this has been true. India understands a religious man. It is frankly puzzled by the absence of religion in a human life. "On one occasion at Delhi a visitor from England," says a writer who signs himself "Under Six Viceroys," "found that (Continued on next page)

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which like a flood has engulfed our world." The desperateness of the present situation is our despair, he said, but may also be our hope: "For the age must change the fashion of its life. This modern mania cannot endure. Sooner or later, there must be a return to the old simplicities. The value of things not bought and sold will be recovered. Discipline will succeed indulgence, and moderation excess." For this experience of restoration, Dr. Holmes declares, the church must ceaselessly labor and patiently wait. "Especially must the church be prepared to provide what will be so sorely needed when the madness of this day is done. It is inconceivable that men will be content to return to historic churches with their ecclesiastical tyrannies, sectarian rivalries, and theological obfuscations. It is not at all certain that men, in their saner senses, will want to return to

any church. It may be that society is done with churches! But whether or no, the church of today has its appointed task—the stern duty and the high privilege of exploring the way for the fulfillment of those nobler functions of our common life which can alone bring in the better time to come."

#### Dr. Macfarland Heads Religious Commission for Washington Celebration

The citizens committee to cooperate with the federal commission in the George Washington bi-centennial celebration has appointed a committee on religious observances of which Dr. Charles S. Macfarland is chairman. The committee includes also as members Bishops W. F. McDowell, J. E. Freeman, W. T. Mann, and W. F. Anderson, and Dr. J. T. Stone, Dr. Daniel A. Poling and other representative leaders of the Protestant and Jewish faiths.

#### Senator Phelan Will Four Million to Charities and Churches

The late Senator James D. Phelan, of California, in his will disposed of nearly four million dollars to charities and churches. In more than 100 bequests, practically every charity institution in San Francisco, "irrespective of creed or color," was included. The larger portion went to Catholic churches and institutions, as Senator Phelan was a devout Catholic.

#### Dr. Poole, London Preacher, Goes to South America

Rev. W. C. Poole, for the past ten years minister of the famous Christ church, Westminster Bridge road, London, has accepted a call to the ministry of the American church, Buenos Aires, Argentina, to succeed Rev. William A. Brown. Dr. Poole is an Australian by birth, but was received into the California conference of the Methodist church in 1909, and ministered in Oakland and San Francisco. In

1915 he went to Boston university for study. After the war, in which he served in American army camps, he was called to succeed Dr. F. B. Meyer at Christ church. He served at one time as president of the World's S. S. association. During the years of his residence abroad, Dr. Poole has retained his American citizenship. He leaves London for Buenos Aires Nov. 28.

#### Bishop Cannon Returns to America To Deny New Charges

Bishop James E. Cannon, jr., according to the New York Times, hurried home, and to Washington, after learning of the new charges being preferred against him by four Southern Methodist elders. He had been spending several weeks in Brazil, South America. Three of the four elders preferring the charges are reported to have been in conference with Bishop W. N. Ainsworth, of Richmond, Va. Under the church procedure, three elders of the church may prefer charges against a bishop, filing them with any other bishop of the church. It then becomes the duty of this bishop to appoint a committee of 12 to investigate the charges. If a trial is recommended by the investigating committee the accused bishop is suspended until the next general conference, when the trial will be held. The next Southern Methodist conference will be held in 1934. The nature of the new charges preferred against Bishop Cannon has not been divulged.

#### Minneapolis Minister, After Long Service, Retires from Active Leadership

Rev. John Bushnell, for 30 years minister of Westminster Presbyterian church, Minneapolis, became a pastor emeritus last month. He came to the northwest from Madison Avenue church, New York city, in 1900, and has established a remarkable record for effectiveness and influence in Minneapolis. Dr. Bushnell broke under the strain of his pastoral duties in the

#### BRITISH TABLE TALK

(Continued from preceding page)

the congregation at a weekday eucharist consisted of an Indian, a lady missionary, himself and the viceroy." This deep and sincere piety has found expression not only in the public words of the viceroy, who has appealed more than once to Indians "in the name of religion," but in the atmosphere of Government house. "Gradually it became known from end to end of the great continent that seated in the highest place of authority was a man of God." Whether an Indian be a Hindu or a Mohammedan he knows such a man and reveres him. And even those who are not of Lord Irwin's school of thought detect the true ring in his words and actions.

\* \* \*

#### And So Forth

The Church Missionary society is holding its long-expected autumnal conference in London this week, a rallying point for an advance. . . . The liberal and labor leaders have been in conference. On the liberal side Lord Lothian (Mr. Philip Kerr, as he used to be known) and Mr. Lloyd George have talked much with Mr. Macdonald and Mr. Snowden. Their reason for meeting was to discuss the unemployment problem, but statesmen do not meet for hours without occasion for looking at many matters. . . . The failure of the Shamrock has been received with regret, and with much sympathy for Sir Thomas Lipton. . . . Politicians have begun to lift up their voices again. Mr. Nevill Chamberlain seems to have committed the conservative party to a full-grown protectionist policy. Mr. Lloyd George declares that we are not so much passing through a crisis but entering into one. Mr. Thomas deprecates panic; the old country will survive. The unemployment figures are no less but rather grow. There are an increasing number who feel that whatever legislative measures are needed, we shall have to practice a much severer economy and be ready to live more simply if we are to weather the storm. . . . The ministry of health has issued its reports for 1929, on the whole reassuring reports. Nonpulmonary consumption grew less; scarlet fever was a little more widely spread; smallpox less. There are 14,000 panel doctors with an average of 1,000 patients each.

EDWARD SHILLITO.

## Is BEHAVIORISM dead?

The Answer is

# No!

THE PUBLISHERS WEEKLY,  
September 13, 1930.

Watson's "Behaviorism," which has been a steady seller for six years, will appear in a revised edition on Sept. 25 . . . completely rewritten . . . over 100 pages of entirely new material . . .

**BEHAVIORISM: A Battle Line**  
In which challenges the Watsonian school, are valuable chapters by: Prof. Wm. McDougall, Rufus M. Jones, Sanborn, Ellwood, (J. H.) Coffin, Morse, Seneker, Finney, Langdale, and Josey, Drs. Garrison, McConnell, Hough and King, Bishop McConnell, Father Centner, and Rabbi Mark.

Some of the highlights of

**BEHAVIORISM: A Battle Line**

"The Psychology They Teach in New York." PROF. WM. McDOUGALL.

"Behaviorism and the Doctrine of Freedom." BISHOP McCONNELL.

"Behaviorism and Experience," HARRIS FRANKLIN RALL.

"Have Souls Gone Out of Fashion?" RUFUS M. JONES.

EARLY in 1930 COKESBURY published **BEHAVIORISM: A Battle Line**. Since then, it has evoked much praise and not a little criticism—the praise, from preachers and teachers who wanted to meet the materialistic philosophy of Behaviorism and its doubtful moral concepts; the criticism from those who either adhered to the behavioristic school of thought, or who claimed that Behaviorism is dead. . . . These appreciations of **BEHAVIORISM: A Battle Line** attest its value and timeliness:

Says JOHN M. VERSTEEG in *Christian Century*, "The preacher who fails to read this book is in a sad case."

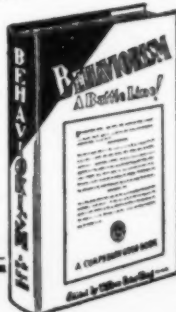
Says *Outlook and Independent*, "A veritable armory of ammunition against the malevolent advance of materialism."

Says LYNN HAROLD HOUGH, "Here is critical appraisal, sure insight, and stirring and persuasive affirmation of human and spiritual values."

Says the *Religious Book Club Bulletin*, "In directing their concentrated and devastating fire upon the weak points of the behaviorist citadel, a distinguished company become strong and timely allies of religion."

The price of  
**BEHAVIORISM:  
A Battle Line**  
is only \$2.25

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**COKESBURY PRESS**  
NASHVILLE



spring of 1928, and was several months in regaining his health. He tendered his resignation more than a year ago, and it was accepted, but he continued to serve as minister until a successor could be appointed.

### The Home Hotel of New York

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19 PARK PLACE NORTHVILLE, MICH.

Rev. Edwin F. Rippey, late of Sioux City, Iowa, now takes the leadership and Dr. Bushnell becomes pastor emeritus for the remainder of his life, on an annuity. He is now 71 years of age.

#### Date Announced for Reformation Sunday

Protestant churches of America are urged to observe Reformation Sunday (the Sunday preceding or following Oct. 31, according to choice of pastor) in the following ways: "Remember the Protestant churches of Europe regardless of creed—their work, their problems and needs. Remember with special prayers the Christians in Russia and the minorities in eastern central Europe. Take an offering for

## Special Correspondence from Detroit

*Detroit, September 30.*

THIS city has a new mayor, the honorable Frank Murphy. He is 37 years old, has a war record, and was assistant U. S. attorney previous to his election as judge of the recorder's court six years ago.

The judge is a fine orator and, as his name indicates, is of Irish descent. In the battle of

A Young Mayor too and, as his name indicates, is of Irish descent. In the battle of the ballots following the recall of Mayor Bowles, he led the latter by more than 10,000 in an election in which there were five candidates. Former mayor John W. Smith was so poor a fourth in the race that he has probably been eliminated politically. Mayor Murphy begins his administration modestly, cautiously. His first act was to appoint a large and representative council on unemployment; his second was to require the registration of the unemployed and for several days the past week multitudes have been registering at various centers throughout the city. Mr. Murphy has called into conference Senator Couzens, Walter Chrysler and Edsel Ford, seeking their advice on civic affairs. This young mayor, boyish of appearance, debonaire of spirit, faces staggering responsibilities, and by the same token an amazing opportunity. . . . Former Mayor Bowles left office still protesting that he was not given a fair chance, that the recall petitions were marked by fraud and that there was a conspiracy to unseat him. Mr. Bowles's career has been spectacular and unusual. Emerging from obscurity, he showed himself a vote getter and in his third race for mayor won out in a hard fight, with every newspaper in the city against him. His administration began auspiciously, became involved in unhappy episodes, and by a vote of more than 30,000 Mr. Bowles was recalled, again became a candidate, was defeated but ran second in a field of five. His career has been curious, to a certain extent enigmatical. He may be "down" now, but there are those who do not for a minute believe he is "out."

#### Dr. Fisher Begins His New Task

The Methodists are alert usually and know the strategy of commanding leadership in important centers. An illustration of this quality of statesmanship on their part is the calling of former bishop Frederick B. Fisher as minister of the First

the rehabilitation of European Protestantism, especially in the areas of distress." Offerings may be sent to the Central Bureau for Relief, 287 4th ave., New York.

#### Prof. Overstreet Says "Too Much Dogma"

At a luncheon given recently by the Commonwealth club, San Francisco, Prof. Harry A. Overstreet of New York spoke on "Modern Youth," and he made the statement that young people of today "are disillusioned about the significant things of life because of too much dogma and lack of intelligence which has been used in the past." There is developing today, he said, a pioneering, critical type of mind that is

Methodist church, Ann Arbor. Dr. Fisher is the first man in the history of Methodism to resign a bishopric and go back to the pastorate. His ministry at Ann Arbor begins with a bang. He goes on radio at the morning service twice a month. He has had a splendid publicity. Everybody knows in this vicinity that Dr. Fisher has taken the pulpit of the First Methodist church of Ann Arbor. O you Methodists! . . . Something should be said of the man whom Dr. Fisher succeeds. He is none other than Dr. A. W. Stalker, who has just finished a notable ministry of 25 years at Ann Arbor. Dr. Stalker had a strong hold on the student body, preached to large audiences and retires in the mellow afterglow of a great ministry.

#### A New Leader at Bethel Evangelical

Reinhold Niebuhr's old church, the Bethel Evangelical, has a new preacher. He is Rev. Charles J. Keppel of Rochester, N. Y. He began his ministry here Sunday, Sept. 28, taking as the subject of his initial sermon "Christ's Open Door." Mr. Keppel has majored in religious education, and has held several successful pastorates. Bethel church has been without a regular minister since the resignation of Rev. Adelbert J. Helm, who gave up the work because his church council rejected the application for membership of two Negroes.

#### And so Forth

Dr. Joseph A. Vance, the long-time pastor of First Presbyterian church, and an all round religious generalissimo in this city, has announced that he will preach 20-minute sermons from now on, giving more time for the musical and worshipful features. Speaking of shorter sermons serves to remind me of a delicious phrase coined by my old friend of Bloomington, Ill., days, former vice-president Adlai E. Stevenson. Mr. Stevenson, who was also a Presbyterian, once referred to himself as "A sermon-scarred veteran," which I think is very good indeed. . . . The Temple Beth El school of religion opened up this fall with an enrolment of 1,500 children. Rabbi Leon Fram, assistant to Dr. Franklin, is director of religious education and heads a staff of 60 teachers, most of whom have been trained at the Beth El College of Jewish Studies. It is worth coming miles to see this school in operation.

EDGAR DEWITT JONES.

checking up the old dogmas and analyzing the old facts. This, he believes, "accounts for the lack of certainty regarding ideals in regard to marriage and the family, politics, industry, education and religion."

#### Dr. Zwemer Begins New Task at Princeton Seminary

At the opening service of the new year at Princeton seminary, the chief address was delivered by Dr. Samuel M. Zwemer,

known as "the modern apostle to the Moslem world," who was installed in the new chair of history of religion and Christian missions. Dr. Zwemer maintained that the Christian minister must acquaint

## Special Correspondence from Canada

Toronto, October 1.

THE general council just closed marked the completion of five years in the United Church of Canada, and it was characterized by a marked ethical sensitivity. For the first time there was no

#### The United Church General Council

hint of discontent with the church officers. The steady reduction of these since union had indeed dispelled any suspicion of overstaffing, and the fact that every death in the ranks had been directly associated with excessive strain suggested that the life in the church offices is not one of idleness. Another welcome sign was the complete merging of Methodist and Presbyterian feeling in a new church consciousness, so that when on two occasions issues were presented involving a conflict of the two older traditions the voting bore no relation to the earlier affiliation of members. A third characteristic was seen in the wonderful steadiness of the council. Eighty-seven per cent of the commissioners were present in a council for the first time, and yet there was no sign of panic or impatience in the face of difficulty; the council simply carried forward the work previously undertaken.

#### Social Morality

The council found explicit expression in relation to the quest for a Christian international order and put its blessing emphatically on the movement which provides for the settlement of international disputes by pacific agencies. A curious misunderstanding left over from last council, one which had given rise to some irritation, was cleared up by a definite statement that the council "discourages and discourages all military preparations for war in schools and colleges." The previous council had not denounced cadet corps as such nor did this one; for there is great diversity in the actual work of the cadet corps, some indeed including strongly military tendencies while others show almost no relation to military interests. The thing criticized is this year made clear. Unemployment stared the church in the face and elicited a declaration of every citizen's right to the means of self-support, together with an assertion of the obligation of Christians to direct industrial processes so as to make for this end rather than for the concentration of wealth and power. Beyond this, a definite set of declarations was tentatively adopted and referred to the board of evangelism and social service with a view to a definite doctrine being set forth by the next council. Similarly the whole problem of adult education which becomes more urgent with the increase of leisure through the shortening of the hours of labor is to be studied. The board is instructed also to prepare a declaration on the "meaning and obligation of Christian marriage," the relation of ministers to the solemnization of matri-

mony and their relation to the marriage of divorced persons.

#### Church Finance

The business depression has been keenly felt in the church, yet the contributions for missionary work have been proportionately greater than in the previous year. In the five year period the people have given 16 per cent more than they were giving in the period before union and they have opened 600 new fields of ministry. An additional 4 per cent in contributions would yield a balanced budget. A complete unified scheme of pensions and provision for ministers' widows and orphans is now in successful operation. Two of the colleges have during the past year added \$2,000,000 to their resources and \$14,000,000 has been expended in new church buildings to express the new unity and the new quest for experience in worship. The number of

commissioners to the general council is to be reduced by one-third and a similar reduction is effected in the membership of administrative boards. This reduction of expense proved impossible two years ago but was heartily endorsed this year. The new Hymnary which is to express the devotional life of the church was in use for the first time during the council devotional periods and it too is symbolic of much, being incidentally a fine piece of craftsmanship. Significance is seen in the fact that the editorial committee excluded every stanza which was inspired by a spirit of racial superiority, even Bishop Heber's references to the vile men of Ceylon fading from the record.

#### World Echoes Of Union

Never before was there such worldwide interest shown in the Canadian experiment, (Continued on page 1262)

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himself with other religions than Christianity, with their "elements of truth and beauty," so that he may adequately preach "Jesus Christ who is altogether truth and beauty." He asserted that the purpose of

missions stands sure, and its accomplishment is certain, because it is the carrying out of a God-given commission. Nevertheless, he said, sympathy with and understanding of other religions is the only means

whereby the missionary and preacher can begin his evangelistic work with any hope of success, for they all contain broken lights which are gathered up in the intense light of Christ, who is the Light of light,

## Special Correspondence from New England

*Boston, October 1.*

THE 14th annual convocation was held at Middleboro college, Sept. 15 to 18. Perhaps never has a broader field been covered or more fundamental subjects discussed. Prof. H. H. Horne, of New

### Vermont's "Convocation" Of Congregationalists

York university, gave a critical study of the character and limitations of the philosophy of John Dewey. Prof. Kirtley Mather of Harvard discussed "The Impact of Modern Science Upon Religion" in three addresses: "The Search for God," "Freedom in a World of Law" and "The Life Everlasting." Dr. Samuel McCrea Cavert of the Federal council gave the Hazen lectures on "What It Means to be a Christian," leading up to the social implications of Christ's teachings. Dr. Raymond Calkins, of Cambridge, Mass., dealt searchingly and tenderly with "the religious life which must underlie the minister's message." Dr. Charles C. Merrill, a former secretary of the Vermont conference, now national secretary of promotion for the commission on missions, summoned to "The Minister's Adventure with Jesus." Nor was the importance of poetry overlooked: Rev. Vincent Ravi Booth, of Bennington, brought the aid of his Italian heritage to the interpretation of Dante, and New England's own poet, Robert Frost, addressed the convocation. As significant as the program itself was the method employed to secure a representative attendance. Every Congregational church in the state, through its clerk, was asked to pay for the travel and entertainment of its pastor and if possible of his wife also, the conference itself bearing this expense for all aided churches. Laymen are invited and are attending in increasing numbers. Ministers were urged to work up such attendance: "It will mean that you will take back to your church one or two men much better fitted to understand and help your work." The convocation is a fine illustration of the way in which a modern denomination, in theory committed to independence, inspires its constituency with common thoughts and ideals.

### Maine's Demonstration of Interdenominationalism

Another larger parish adds its testimony to that given last month. The Standish-Sebago Lake Regional parish, which ministers to 450 families and numerous summer residents, has in two years doubled the membership of its constituent churches, four Congregational and one Baptist! There are no competing religious organizations within its bounds. Its staff consists of Rev. Hilda Ives, Rev. Louis C. Harnish and Mr. and Mrs. Marion Emry. Archdeacon Ernest J. Dennen is advisory pastor in the summer, thus adding an Episcopalian to the Congregational and Quaker members of the staff. During the past summer, six college young people,

mostly from the Friends' service commission, helped in family visitation, in the teaching of 220 children in three vacation schools, with boy scouts' and girls' clubs, and in hospital care and dental clinics. Some 553 teeth were extracted and one little girl who had never been to a dentist before had 14 fillings put in! These devoted young people came for their expenses only, and "lived together as a happy religious community, with a mixture of wit and sobriety, mischief and piety." On Aug. 26, representatives of the Maine interdenominational commission met at Augusta and took steps to organize a state council of churches. Negotiations are under way for an amalgamation with the Maine council of religious education.

### The Dominant Issue—Prohibition

The New England states are divided in the controversy over the 18th amendment. Their present delegations in the national house of representatives strikingly reveal the fact. The three northern and rural states, Maine, New Hampshire and Vermont, have delegations solidly dry. Massachusetts has 9 drys to 5 wets, and 2 doubtful. Connecticut and Rhode Island, predominantly manufacturing, have solid wet delegations, respectively 5 and 3. In Maine, both parties, the democratic this year for the first time, support the amendment. The democratic party has declared against prohibition in the other five states, though in New Hampshire this year there was vigorous protest. The republican party in Connecticut declares for repeal and asserts that that state, never having ratified the amendment, is not responsible for "the present deplorable conditions." The Rhode Island G. O. P. is apparently divided. In Vermont and New Hampshire it is dry. The Massachusetts primary on Sept. 17 resulted in the nomination for the senate of William M. Butler, who with Gov. Allen boldly came out against repeal, over Eben S. Draper, who as boldly advocated it, but by a plurality of less than 7,000. In the convention, Sept. 27, a bitter struggle over the platform resulted in a declaration of belief "in sincere observance and conscientious enforcement," in the right of any to propose amendment, and expectation that "the President's commission will enlighten the country as to the real facts, thus helping to wiser judgment as to what course should be pursued." Mr. Draper repudiates this as a "straddle." Supporters of prohibition will regard the candidates rather than the platform. In the meantime, both sides vigorously organize to win the popular vote on the question of repealing the state law against manufacture and transportation. The 143rd anniversary of the signing of the constitution was celebrated by a dinner in Ford hall, Boston, at which the chief speaker was Maj. A. W. W. Woodcock, new federal enforcement director. His courage, sanity, devotion and ability made

a most favorable impression. Reinforcement is coming to the prohibition cause among the newer Americans, Armenians, Greeks, French, Irish and Italians. A leader of the Association of Catholics Favoring Prohibition writes: "The claim that Catholics as a whole are opposed to prohibition caused me to bring before Massachusetts people the statements of Catholic ecclesiastics on the liquor question. I felt, and now know, that there are many Catholics as seriously dry as our Protestant brethren." Bishop Cassidy of Fall River diocese is a staunch supporter.

### Boston's Tercentenary

What would the few score settlers who, on Sept. 17, 1630, changed the name of their new settlement from Shawmut to Boston have said if they could have seen the million spectators, crowding every sidewalk along the line of the great parade on Sept. 17, 1930? How they would have gasped, separated as they were by a voyage of two or three months from the English city whose name they adopted, if they had overheard the conversation which took place, over a "hook-up" of 75 stations. "Hello, England! The mayor of old Boston in Lincolnshire is the guest here in new Boston at the most wonderful spectacle possible. We have been received like royalty. I hope that we have cemented the bonds of friendship forever between the old and the new." Equally cordial but appropriately dignified was the utterance of the Irish mayor of the daughter city: "It is exceedingly appropriate on this tercentenary to send a message of cheer and good will and brotherhood to our friends on the other side of the Atlantic. Yesterday we unveiled a memorial of enduring granite and bronze to the men and women who by their courage and fortitude founded the Massachusetts Bay colony. Today every element of our citizenship is contributing to the greatest parade in our history." On Monday night, the 15th, a similar throng watched an illuminated parade of floats depicting the city's history from the days of the Norsemen. Tuesday night the North station auditorium was filled to its capacity of 20,000 to hear Mayor Salter of the English Boston and others. A pageant on the common, "The Soul of America," Friday evening appropriately closed the week's celebration. Thus the commemoration of the 300th anniversary for an entire year throughout the entire state goes on. Every city and town, every church has its own celebration. Drama and addresses and stately worship are leaving their vivid images on the memories of millions. Permanent monuments will remain, like the Founders' Memorial fountain on the common, costing some \$40,000, depicting William Blackstone welcoming Governor Winthrop to the spring which determined the site of the future metropolis.

E. TALLMADGE ROOT.

and the unique and supreme manifestation of God. The charge to the new professor was given by Dr. Robert E. Speer. Fifty seminaries and colleges sent their presidents and deans to attend the opening service.

## Special Correspondence from Scotland

Glasgow, September 24.

DR. JOHN WHITE, first moderator of the reunited Church of Scotland, started quite a storm of correspondence in the newspapers by a sermon he preached in the Barony pulpit this month. He was reported to have said **Religious Revival** that there can be no **And Prosperity** revival of religion under present economic conditions, when the minds of men are wholly absorbed by an unsettled market and by commercial arithmetic; that every religious revival has happened upon a basis of comparative prosperity; and that therefore, national security and comparative prosperity are conditions of religious quickening. Lay and clerical writers have been swamping the Glasgow Herald with arguments pro and con. Was Wesley's revival in prosperous times or in an era of depression? He has been claimed by both sides. Dr. John McNeill's successful evangelistic campaign in Melbourne immediately after the Australian bank failures has been quoted against Dr. White; the listlessness of the Hebrew slaves in Egypt to Moses' exhortation on account of their "anguish of spirit" and "cruel bondage" has been cited in his favor, and so on. Dr. White has written a trenchant reply to his critics, in which he pointed out that he was not dealing with the influence of trade depression on the religious life of the church community, but with the prospect of bringing religious influences to bear on those outside the church. He sticks to his guns that the increased resources for a forward movement are lacking, and that the outsider is too strained and worried by economic necessities to be a ready soil for the gospel seed.

### Forward Movement Being Pressed

Meanwhile, the Overseas forward movement of the Church of Scotland has been enlarged to include home missions and all branches of the denomination's work; it is not in the least abating its efforts on account of hard times. Dr. Donald Fraser, its organizing genius, hopes that the whole expense of the movement (£15,000) will be raised as a thank-offering fund for the union. Prayer groups are to be formed throughout the country. Commissions will review the church's commitments and opportunities, together with the people's response. The program will be brought before the people of Scotland through a series of united missions during the next three years.

### Sleeping in the Sanctuary

The recent union of the three congregations (English-speaking, Gaelic-speaking and United free) in Inveraray, Argyllshire, has given point to the publication of extracts from the quaint 17th century kirk-session records of the first-named.

### Death of Rev. D. C. Johnson, New York Methodist Leader

Rev. D. C. Johnson, whose monumental work was the building of Asbury Methodist church in Watertown, N. Y., where he was pastor for nine years, and who

Here, for instance, is the way our forbears in September, 1651, tried to tackle the problem of sleeping in church: "The session taking into consideration the great sleepines in the church occasioned by the women keeping ther plyds (plaids, shawls) about their heids in tym of devyn service does therefore appoint intimation to be maid the next Lord's day out of pulpit that the women would lay down ther plyds about ther shoulders and does ordain the beddell (beadle) mediately after the ringing of the third bell to seeze them down." The remedy was evidently not efficacious, for in May, 1656, the matter again crops up, this time with the threat of the confiscation of the cloak for the worshiper's sin: "The session perceiving that the women's keeping their plaids upon their heads and faces in time of sermon is occasion of sleepiness as also that they who sleep cannot be distinguished from those who sleep not that they may be awakened (italics mine!), therefor they appoint that such be not used hereafter under pain of taking their plaids from them." Non-church-going was evidently a problem then as well as now, for in 1678 there occurs the entry that the elders and deacons are to perambulate the town in time of sermon to see who are byding from it unnecessarily, and various persons are cited for profaning the sabbath, while three years later there are general complaints of staying away from church.

### Gambling and Drink Curse Ireland

Your correspondent was privileged to spend his vacation in the Irish free state, in a seaside town near Dublin. One of the chief outward differences one notices in this newest dominion is the multiplicity of betting shops. The free state has legalized all betting, in contradistinction to Great Britain where betting is legal only at race tracks and in shops which give credit (i.e., which deal with people of a certain amount of means). Street-betting, which amounts to betting by the poor, is illegal in Great Britain, though it is much practiced in spite of the ban. The free state evidently argued that such a system of laws is class legislation (why should the poor man be denied the chance to gamble which is granted the rich?), that betting prohibition cannot be enforced, and that therefore betting had better yield some revenue to the state. The result of legalization has been the opening of a great number of small shops where sixpences and shillings are gladly received by the "commission agent," who lines the walls of his office with dope-sheets and tips on all the possible races. My impression was that the betting shops are just as well patronized as the saloons, and that responsible citizens and all social students are dismayed at the increase of a vice which wrecks much misery and woe on all who acquire the habit. Dame For-

(Continued on page 1262)

later served churches also in Utica, Buffalo and Cortland, N. Y., died at Niagara Falls Sept. 15. Dr. Johnson was granted the D. D. degree by Syracuse university. He was known as a man of scholarly attainments and rare personal charm, writes Rev. W. J. Hart of Utica, N. Y.

### Newark Conference Loses Oldest Member by Death

Rev. Francis Asbury Mason, said to be the oldest member of the Newark Meth-

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odist conference, died at his home in Caldwell, N. J., in his 93rd year. Dr. Mason was an active member of the conference from 1877 to 1913, when he retired. Dr. Mason's father was a personal friend of Bishop Asbury, being at that time one of the publishing agents of the Methodist Book concern in New York.

**Dr. L. W. Munhall to Evangelize Chicago**

Dr. L. W. Munhall, pioneer evangelist who is now in his 87th year, announces that he will lead an evangelistic campaign in a tabernacle in Chicago this month.

**Bishop Nicholson Off For Korea**

Bishop Thomas Nicholson, of the Detroit area of the Methodist church, sailed Oct. 2 for Korea, where he will join Bishop Herbert Welch and other members

of the commission on Methodist union in Korea.

**Dakota Teacher Goes to Millikin University**

Dr. Edward S. Boyer, since 1926 professor of religious education and sociology at Dakota Wesleyan university, Mitchell, S. D., has been appointed professor of biblical history and literature in James Millikin university.

**Reformed Church Head Honored in Hungary**

Dr. Charles E. Schaffer, president of the general synod of the Reformed Church in the U. S., has been granted a D. D. degree by the Count Stephen Tisza university of Hungary, in recognition of his work among 80 congregations of Hungarians belonging to the Reformed Church in the United States.

**Special Correspondence from Colorado**

Denver, October 3.

DENVER is to try out "visitation evangelism" as a substitute for the much debated union evangelistic campaign proposed last spring. The Kernahan group is in charge. The advance agent has been on the ground for some time. A Statistical preparing for the "campaign Revival survey," Sept. 28-Oct. 10.

This is to be followed by the "campaign" proper, Oct. 26-Nov. 7. Many will watch with interest for evidence that such a "campaign" really evangelizes. Opposition to union meetings was based largely on the fact that they lack power because no new religious idea has gripped the public sufficiently to cause any considerable numbers to rally. How "visitation" is to accomplish more than a round-up of purposeless, unattached former church members remains to be seen. Numbers will be added to church membership, but will the churches of Denver thereby become more potent factors in the present local and world situation? \* \* \*

**Church Week Is Observed**

The churchmen's council of the Y. M. C. A., a Denver substitute for a federation of churches, has carried through a very interesting "church week" in an attempt to stimulate a simultaneous program in the churches at the opening of fall activities. Dr. Sidney Gulick and Mrs. Jeanette Emrich, of the Federal council, were banquet speakers Oct. 3. \* \* \*

**Prohibition Not Everything For Methodists**

The Colorado Anti-saloon league, like that of many other states, has been under fire from both friends and enemies for some time past. Many of the former feel that the leadership of the league has failed to grow with the needs of the times. During the recent primary campaign the Denver press seized upon the connection of the superintendent of the league with an oil development as a means of undermining the influence of the organization. The Colorado Methodist conference, resenting these tactics, passed a ringing resolution declaring an attack upon the league to be in some sense an attack upon the church itself and promising "to increase our support

of the league in proportion to the weight of attack upon it by newspapers and other agencies committed to a return of the legalized liquor traffic." At the same time the conference failed to support the superintendent, who resigned within a few days. More significant for the future, however, was the action of the body of preachers calling the attention of the trustees of the Colorado league to the high social standards set forth at the Detroit meeting of the Anti-Saloon League of America and asking that "in the future only such candidates be recommended to our churches as are not only personally and politically 'dry,' but whose records and platforms touching the issues of race, war, industry, domestic affairs and international relations are in harmony with the social pronouncements of our church." The future of the league probably depends upon its ability to intelligently associate prohibition with progressive social trends. \* \* \*

**Protestants Support Catholic Industrial Conference**

The National Catholic welfare conference has found Denver a responsive field for its industrial conferences. Two have been held in the course of the past year. Discussions have been of such high order, especially in dealing with local problems in the coal and sugar industry, that the more socially minded Protestants have given the conference hearty support and regular attendance. Particularly significant has been the attention which Colorado Catholics have given their exploited co-religionists in the beet fields. The Mexican welfare commission of the Colorado Knights of Columbus has been outspoken against the injustices which they so convincingly point out. Moreover, the committee acts in every possible case. \* \* \*

**United Churches Call New Pastor**

An item of major significance in the church life of Denver is the recent union of First and Plymouth Congregational churches. These two organizations, so influentially associated with the history of Denver, now form an institution of great power. Dr. V. V. Loper of Wilmette, Ill., has just been called to the pastorate. A. A. HEIST.



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### CORRESPONDENCE FROM SCOTLAND

(Continued from page 1259)

tune is not driving the drink out of Ireland, however, as St. Patrick eliminated the snakes, for Guinness Stout managed to declare its paltry 35 per cent dividend again this year, but she is certainly dividing with King Bacchus the tribute money of the poor.

\* \* \*

#### Liquor Sales Also Falling Off

The Highland malt distillers' association has decided to reduce the amount of whisky to be manufactured during the ensuing season by 25 per cent—owing to decreased consumption and to overstocking in recent years—and it is understood that the same action is being taken by all the distillers' associations in Scotland. Here at least is a grain of comfort.

\* \* \*

#### Preachers from Overseas

Among the overseas ministers preaching in Glasgow this summer might be mentioned: Dr. George L. Robinson, Chicago; Rev. Archibald Black, Montclair, N. J.; Dr. John R. Johns, Minneapolis; Rev. Theodore Ainsworth Greene, New Britain, Conn.; Dr. Arthur T. Fowler, Lawrence, Mass.; Dr. Andrew Mutch, Bryn Mawr, Pa.; Dr. B. MacHatton, Des Moines; Dr. R. C. Westenberg, Uxbridge, Mass.; Prof. Elmer A. Leslie, Boston; Prof. A. F. Scott Pearson, Montreal; Rev. W. W. McPherson, Weyburn, Sask.; and Rev. Kenneth M. Munro, Truro, N. S. The last-named supplied Renfield St. pulpit with great acceptance for two months, and the vacancy committee has unanimously asked him to permit the congregation to vote on him as the successor to Rev. W. Erskine Blackburn. As there are no intereligibility rules between the Church of Scotland and the United Church of Canada, Mr. Munro could not become minister of this congregation until the general assembly has admitted him in May, 1931, provided he allows his name to go forward.

MARCUS A. SPENCER.

### CANADA CORRESPONDENCE

(Continued from page 1257)

now an actual achievement. Twenty-seven communions from both sides of the Atlantic and even from beyond the Pacific had sent delegates to bring greetings and to catch the meaning of the United church. The American delegates made emphatic protest against the Canadian press so far as it is misrepresenting the working of prohibition laws in the United States and in their protest they had the sympathy of the whole council. The first years have seen the chair held by a Presbyterian, a Methodist and a Congregationalist. The last carried on bravely despite low physical vitality but the heart gave out immediately after council closed and a saintly man passed away. Dr. W. T. Gunn left a beautiful memory and his funeral attracted a church almost full of ministers and leading laymen of all communions. His successor for the first time was chosen from outside Toronto and was found in Dr. Edmund Oliver, an outstanding churchman of Western Canada. He is principal of St. Andrew's college in Saskatchewan and in a peculiar degree holds the love and

admiration of all groups in the church. A scholar and a teacher, he is a skillful administrator, and a blazing spirit in the pulpit. After the enforced gentleness of his predecessor his exuberant energy in the chair was a dominating factor in the best of our general councils. One act of importance was the appointment of a committee to meet with a committee of the non-concurring Presbyterians with a view to finding a means of adjusting points at issue between them and the United church without recourse to the courts of the land. A very conciliatory spirit dictated the selection of the committee, as was the case in the original selection by the Presbyterian group. It would be a pity if the addition of others should mar the prospect of amicable understanding and arrangement. But the United church can never yield the claim which it has defended on behalf of all the churches, that a church can legally act on an agreement to unite with another without ceasing to carry its identity into the new organization. Details matter little so long as this right to unite with other bodies is left secure as part of the heritage of Christian communions.

ERNEST THOMAS.

### BOOKS RECEIVED

- The World's Economic Dilemma, by Ernest Minor Patterson. McGraw-Hill, \$3.50.  
Dance Night, by Dawn Powell. Farrar & Rinehart, \$2.00.  
Of Human Bondage, by W. Somerset Maugham. Modern Library, \$1.95.  
Faust, by Goethe. Translated by Bayard Taylor. Modern Library, \$1.95.  
The Fisherman's Saint, by Sir Wilfred Grenfell. Scribners, \$1.00.  
Beyond: What the Poets Say About Immortality. Edited by Sherman Ripley. Appleton, \$2.50.  
Why Rome? by Selden Peabody Delany. Lincoln MacVeagh, \$2.50.  
A Refutation of the Versailles War Guilt Theory, by Alfred von Wegerer. Translated by Edwin H. Zeydel. Knopf, \$3.00.  
The Tinker, a play in three acts, by Fred Eastman. Century Co., \$1.75.  
The Light, a Christmas Pageant, by Walter Charles Roberts. Century, \$1.50.  
The Canticles of Mary, a Christmas Mystery Play, by Miriam Denness Cooper. Century, \$1.35.  
The Alabaster Box, a play, by Anna J. Harnwell and Isabelle J. Meaker. Century, \$1.50.  
The Quest of the Flame, a play in the manner of a Medieval Mystery, by Miriam Denness Cooper. Century, \$1.35.  
Religion and Drama: Friends or Enemies? by Fred Eastman. Century, \$1.25.  
The Lesson Round Table, 1931. Edited by Richard D. Dodge. Cokesbury, \$1.25.  
In Araby Orion. By Edward Thompson. Farrar & Rinehart, \$1.50.  
Belief Unbound, by William Pepperell Montague. Yale University Press, \$1.50.  
Personality and Science, by Lynn Harold Hough. Harpers, \$2.00.  
The Deepening Stream, by Dorothy Canfield. Harcourt, \$2.00.  
The Bible and Business, by Umphrey Lee. Richard R. Smith, \$1.50.  
Christ and Culture, by William Chalmers Covert. Richard R. Smith, \$1.00.  
The Adventure of the Hereafter, by William Edward Biederwolf. Richard R. Smith, \$1.50.  
Child Life and Religion, by Ilse Forest. Richard R. Smith, \$1.50.  
Jesus Prays, by Walter E. Bundy. Bobbs Merrill, \$1.50.  
Path to Peace, The, by Nicholas Murray Butler. Scribners, \$2.50.  
On Forsythe Change, by John Galsworthy. Scribners, \$2.50.  
Church and Newspaper, by William Bernard Norton. Macmillan, \$2.50.  
Marks of an Educated Man, by Albert Edward Wiggam. Bobbs-Merrill, \$3.00.  
Vagabond in Barbary, A, by Harry L. Foster. Dodd Mead, \$3.00.  
Story of Dwight W. Morrow, The, by Mary Margaret McBride. Farrar & Rinehart, \$1.00.  
Problem of God, The, by Edgar Sheffield Brightman. Abingdon Press, \$2.00.

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